

REPORT  
ARCHÆOLOGICAL  
ONTARIO  
1900

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# ARCHÆOLOGICAL REPORT

1900.

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BEING PART OF

APPENDIX TO THE REPORT

OF THE

MINISTER OF EDUCATION

ONTARIO.

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*T O R O N T O .*

## CONTENTS.

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	PAGE.
Presentation .....	1
Accessions to the Museum .....	4
Notes—Primitive Art .....	11
Human Form in Indian Art .....	14
Human Face in Clay .....	18
Two Stone Pipes .....	21
Pottery .....	21
Bone .....	23
The Flint Workers : A Forgotten People, by Very Rev. W. R. Harris ....	25
Indian Village Sites in Oxford and Waterloo Counties, by W. J. Wintenberg	37
Rough Notes on Native Tribes of South Africa, by Frederick Hamilton, M.A.	40
Bibliography of the Archæology of Ontario, by A. F. Hunter, M.A .....	50





## ARCHÆOLOGICAL REPORT.

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HONOURABLE RICHARD HARCOURT, M. A., Q. C.,  
*Minister of Education.*

SIR,—Partly owing to pressure of indoor duty, and partly on account of absence from the city for a time, little or nothing has been done during the year in the way of original work. The Laidlaw collection has been re-arranged in wall cases on a plan different from the one adopted hitherto in the museum, and it is particularly pleasing to note that this arrangement is quite satisfactory to Mr. Laidlaw, the generous donor. All the specimens, (some fifteen hundred) are placed in groups, each of which represents one of the thirty-one village sites examined by the collector. Thus arranged, one can see at a glance what may be called an object picture representing in some measure the every day life of those who occupied the Balsam Lake district, and as this life did not differ very much from that of other aborigines in this province, the grouping will thus answer a general purpose. It is not, however, intended to change the arrangement of all the other specimens in conformity with this method, for each plan possesses advantages. It is not only necessary to have two systems of arrangement, but several times as many, when the quantity of material and space for display make such disposition possible.

The collection procured from Mr. J. S. Heath, formerly of Brantford, has been kept together as representative of an area comprising many sites of the Neutrals in what is now Brant county. In this collection all the objects that are similar in kind form distinct groups (as in the museum at large) but these being side by side illustrate conditions as they existed over the whole district examined.

In last report there was a preliminary account of the Mexican collection presented by Mrs. Wm. Stuart, from the pen of that lady herself. Since then, the specimens, numbering 274, have been received and placed beside similar material from more northerly points in Mexico. In addition to this gift, Mrs. Stuart has kindly placed on loan, 43 objects from the same locality as are those that form her gift, viz., the Isthmus of Tehuantepec.

An effort was made by correspondence with some of the officers and men connected with our contingents in the African service, looking towards the securing of native weapons, tools, and other ethnological articles, but so far the result seems to be almost barren, with the exception of a few brought to us by Mr. Frederick Hamilton, the *Toronto Globe* Correspondent.

When, with your consent, an opportunity was afforded last summer to visit several of the best ethnological and archæological collections in Europe, it was hoped that much would be gleaned in the shape of information respecting labels, cases, arrangement and classification of specimens, and cataloguing. This hope was realized only in part. So far as cases are concerned we have much to learn, and much which even if we knew we would fear to imitate owing to the extreme cost we should have to incur by so-doing. In European museums thousands of pounds are spent in cases of modern patterns to

secure not only elegance and commodiousness, but absolute freedom from dust and moths. So far as labels, arrangement and classification are concerned little was seen that could suggest any improvement on our own methods, and it may not be immodest to state that the Ontario Archæological Museum did not suffer much by comparison even with the collection in the British Museum. Ethnologically, however, we are far behind. In London, Liverpool, and Paris more especially, there are magnificent collections, enabling students to compare the trend of thought and the process of development in science, as well as in art, among peoples in every stage of growth.

It is true that hitherto the main object in Ontario has been the study of primitive conditions as exemplified by its own original inhabitants, and although there is yet an immense field to be covered at home, the contents of our cases are now such as to require at least fairly good and typically representative material for comparative purposes from other lands.

The little that has already been done in this way is largely the result of appeals made by the curator for gratuitous contributions, in connection with which thanks are due to public spirited men like the Rev. Dr. Annand of the New Hebrides, the Rev. Dr. MacLean of Neepawa, Manitoba, Prof. G. S. Ramsay of California, and to such generously disposed ladies as Mrs. John Currie and Mrs. Wm. Stuart of this city, all of whom have made valuable additions to the museum. But while we may expect gifts from time to time, it is too much to look forward to the possibility of making the museum what it ought to be in a province like Ontario without the expenditure of more money than has hitherto been available. A public museum to be efficient requires as much support as a library, if not more. For a dollar or two one can buy a scientific book, or an art book, in which reference may be made to material wholly beyond the reader's reach, even if not beyond his means, or, what is even more probable, the objects he wishes to see may be so rare and so valuable that he can never hope to possess anything of the kind. Casts and models are always desirable—sometimes they are preferable to originals, e.g., as in human heads illustrating racial types, or methods of tattooing, and these are procurable only for cash. A museum like ours ought to have a large number of such casts, whereas there is not one. The student should have an opportunity to compare the crania of numerous divisions of our race, but those of distinct peoples can be got by purchase only, unless some fortunate opportunity occur to effect an exchange.

All the case-room in the museum is occupied, and many of the cases, especially those on tables are not only out of keeping with the other fittings of the rooms, but are unsafe receptacles for valuable articles. Should we acquire even the average number of specimens during the following year, it will be difficult to find room without crowding what is already installed.

It cannot be repeated too often that a museum is no place for what is merely curious. Apart from educational value no object is worthy of room in any collection except it be in a collection of bric-a-brac. Curiosities, as such, have a value only when they serve to illustrate some departure from natural law

or from well-established popular custom. On the other hand, as Prof. E. S. Morse has said, "What seems a worthless object to the minds of the multitude becomes at once endowed with interest when carefully framed or mounted, and clearly labeled."

Mr. F. T. Mott, one of a British Association Committee on the museums of the United Kingdom, has written, "Museums, free libraries and art galleries have this in common; that they are each expected to fulfil two purposes which are somewhat incongruous, and require to be pursued by different methods and with different appliances. Each of these institutions is expected to minister to the wants both of trained students and of an untrained and ignorant public; and the demands of these two classes of persons are so diverse that they must be provided for separately. The free library must have its lending department for the general public, and its reference department for students. The art gallery must have attractive and interesting pictures for ordinary visitors, but it must also have masterly studies for the instruction of young artists. The museum, however, has a still more difficult and complex part to play. It has not only to provide for the diverse wants of students and of visitors, but it has also to contribute to the general progress of scientific knowledge. Every museum . . . which is a public and in some sense a national institution, has a three-fold duty: (1) to the nation at large, (2) to the students of the neighborhood, and (3) to the local public. If museums are ever going to be more than a confused compound of the curiosity shop and the peep-show, which is what very many of them are at present, this three-fold purpose must be very clearly recognized, and means must be found for the efficient carrying on of each department." Quoted by Prof. Morse in U. S. National Report for 1893. P. 777.

There are now upwards of twenty-two thousand specimens in our cases illustrative mainly of American archæology and ethnology, and of them, by far the greater number are from our own province.

As soon as possible the contents of the two rooms should be re-arranged so as to place the ethnological material in one and the archæological in the other. Perhaps it would be a good time to effect this change before the replacement of the specimens about to be exhibited at the Pan-American Exposition in Buffalo.

I have the honor to be

Your respectfully,

DAVID BOYLE.



## ACCESSIONS TO THE MUSEUM.

- 21,768. Small and gracefully formed stone pipe, from W. C. Perry, Winnipeg.  
 21,769. Piece of Tasso's oak. Geo. Vair, Toronto.  
 21,770. Cast of bird amulet. Sec. 3, Oneida tp., Eaton Co., Mich., U.S.A.;  
     C. V. Fuller, Lansing, Mich.  
 21,771. Bird amulet (cast). Watertown tp., Clinton Co., Mich., U. S. A.  
     C. V. Fuller, Lansing, Mich.  
 21,772. Bird amulet (cast). Sec. 3, Oneida tp., Eaton Co., Mich., U.S.A.  
     C. V. Fuller, Lansing, Mich.  
 21,773. Bird amulet (cast), Eagle tp., Clinton Co., 1 mile north, Sec. 3.  
     C. V. Fuller, Lansing.  
 21,774. Bird amulet (cast). Eagle tp., Clinton Co., 1 mile north-west of  
     Sec. 3, Oneida tp. C. V. Fuller, Lansing.  
 21,775. Small model of dug-out cedar canoe, made by a Mississauga boy,  
     Patton tp., Algoma. Mr. S. James.  
 21,776. Eskimo dog-whip, bought by Mr. G. Boucher, at Ungava Bay,  
     Labrador, and presented by John H. Burnham, Peterboro.  
 21,777. Maple-sap skimmer. Ojibwa, Manitoulin Is. Made by a native for  
     Mr. F. W. Vaugh, 1899.

## MRS. STUART'S COLLECTION.

- 21,778 9. Two fan-shaped pieces of sheet or thin copper. Union Hidalgo,  
     about 20 miles from San Geronimo, Mexico.  
 21,780. Clay olla. Found near San Geronimo, Mex., in 1895.  
 21,781. Clay olla (shoe shaped), Chuichitan, Mex.  
 21,782. Olla, apparently of cement, " "  
 21,783. Ollita, round—red clay, " "  
 21,784. Ollita, white clay with hollow handle, Chuichitan, Mex.  
 21,785. Small ollita-like clay amulet, San Geronimo, Mex.  
 21,786. Large human clay head, Ixtaltepec, Mex.  
 21,787. Small and rudely formed clay figure. Short legs. From Chuichitan,  
     Mex.  
 21,788. Monkey's head, clay, Ixtaltepec, Mex.  
 21,789. Image head, clay, flat behind, part broken off, Mex.  
 21,790. Small red image of woman, clay, broken off at waist, Mex.  
 21,791. Image head, clay, Mex.  
 21,792. Large sized, red clay head, Mex.  
 21,793. Little pendant figure, hole at top of head, arms and legs broken off.  
     Chuichitan, Mex.  
 21,794. Greyish white head, clay. Two holes at neck, Mex.  
 21,795. Head in red clay, Mex.  
 21,796. Fox's head in white clay, Mex.  
 21,797. Body of image, clay, Mex.  
 21,798. Head and chest of image, found at San Geronimo, Mex.  
 21,799. Rhinoceros-looking head, clay, Union Hidalgo, Mex.

- 21,800. Head and chest of image, like a rabbit, clay, Chuichitan, Mex.  
 21,801. Head of image—pot adornment. Union Hidalgo, Mex.  
 21,802. Head of image—very dark colour, with long cap. Found at San Geronimo, Mex.  
 21,803. Clay Image, partly broken, San Geronimo, Mex.  
 21,804. Clay chest of image with necklace, Mex.  
 21,805. Head in red clay, Mex.  
 21,806. Negro-like head, with neck, San Geronimo, Mex.  
 21,807. Red clay head, with necklace, “ “  
 21,808. Small perfect red clay image, “ “  
 21,809. Small head and chest of image, clay, San Geronimo, Mex.  
 21,810. Bird's head (Zopilote), San Geronimo, Mex.  
 21,811. Image, head of woman, red clay, San Geronimo, Mex.  
 21,812. Figure of dog (?) clay, Union Hidalgo, Mex.  
 21,813. Child's rattle in grey clay, Chuichitan, Mex.  
 21,814. Monkey head, possibly a pipe bowl, Union Hidalgo, Mex.  
 21,815. Head, pot ornament, found at San Geronimo, Mex.  
 21,816. Little quartz (?) image, bought in “ “  
 21,817. Perfect little head, with neck, clay, Union Hidalgo, Mex.  
 21,818. Similar style of head, neck broken, clay, “ “  
 21,819. Negro type of head, clay, Union Hidalgo, Mex.  
 21,820. Supposed to be a rattle or whistle, San Geronimo.  
 21,821. Pendant, found on surface beside large mound.  
 21,822. Small hand, clay, San Geronimo, Mex.  
 21,823. Fragment of large clay face.  
 21,824. Painted olla, San Geronimo, Mex.  
 21,825. Pipe stem, or dish handle, Union Hidalgo, Mex.  
 21,826. Pipe stem (small), or dish handle, “ “  
 21,827. Stamp or seal, clay, Ixtaltepec, Mex.  
 21,828. “ “ “ “  
 21,829. “ “ San Geronimo, Mex.  
 21,830. “ “ “ “  
 21,831. “ “ “ “  
 21,832. Clay article, cylindrical, probably a stamp, Miss Elsie Stuart.  
 21,833. Olla ornament, clay, San Geronimo, Mex.  
 21,834. Pot leg, clay, “ “  
 21,835. “ “ “ “  
 21,836. “ “ “ “  
 21,837. “ “ “ “  
 21,838. “ “ “ “  
 21,839. “ ornament—clay, “ “  
 21,840. “ “ “ “ “ “  
 21,841. Stone hammer, found on surface in a wild place full of brush, San Geronimo, Mex.  
 21,842. Stone hammer, found on surface in a wild place full of brush, San Geronimo, Mex.

- 21,843. Broken axe, San Geronimo, Mex.  
 21,844. Stone pestle, " "  
 21,845. Smoothing stone, " "  
 21,846. Stone axe, Union Hidalgo, "  
 21,847. " " "  
 21,848. Axe, San Geronimo, "  
 21,849. Small stone axe, San Geronimo, Mex.  
 21,850. Stone axe, " "  
 21,851. Copper axe, Union Hidalgo, Mex.  
 21,852. Stone chisel, San Geronimo, "  
 21,853. Broken chisel, " "  
 21,854. Tip of flint (?) chisel, San Geronimo, Mex.  
 21,855. Number of obsidian articles, San Geronimo, Mex.  
 21,856. Smoothing stone (?). " "  
 21,857. " " " "  
 21,858. " " " "  
 21,859. Fragments of chalcedony, San Pablo, Mex.  
 21,860. Clay bowl, shallow, imperfect, San Geronimo, Mex.  
 21,861. Number of sinker (?) balls, " "  
 21,862. Five beads or balls, Ixtaltepec, Mex.  
 21,863. Beads (?) San Geronimo, Mex.  
 21,864. Two spindle whorls (?). "  
 21,865. Pumice stone—Isthmus of Tehuantepec.  
 21,866. Coral—2 old pieces, broken off large blocks used with  
       blocks of stone, in building old Fort at Coatzacoal-  
       cos on Isthmus.  
 21,867. Indigo from Isthmus.  
 21,868. Tamarinds.  
 21,869. Large seed pod (?), San Geronimo, Mexico.  
 21,870. Red seeds and pods, " "  
 21,871. Specimens of Isthmus coffee.  
 21,872. Bottle containing two snakes.  
 21,873. " " Tarantula, Scorpion, etc.  
 21,874. " " Cast skin of snake.  
 21,875. Tiny nest of unknown bird.  
 21,876. Two nests of Golden Oriole, San Geronimo, Mex.  
 21,877. Butterflies, Insects.  
 21,878. Various small clay articles found at San Geronimo.  
 21,879. Stone beads or pendants.  
 21,880. Black clay head " "

Transferred  
to the  
Biological  
Section.

- 21,881. Bird amulet, lot 18, Oulross tp., Bruce Co., R. McDonald.  
 21,882. Small olla (with long nosed grotesque face), Mexico, Dr. Fuzier,  
       Paris, France.



- 21,883. Clay vessels, somewhat imperfect, found by Emerson Grobb in crevice on the face of the "Mountain," lot 10, con. 5, Clinton, tp., Lincoln Co. Presented by T. W. Moyer, Campden.
- 21,884. Silver finger ring.
- 21,885. Pair of silver bracelets.
- 21,886. Silver earrings (colored glass settings).
- 21,886. " (plain).
- 21,887-22,015. Silver brooches.
- From 21,884 to 22,015 formed heirlooms in a Tuscarora family (Carrier) on the Grand River Reserve, Ont., and were purchased from Miss Emily Carrier.
- 22,016. Cast of elephant pipe found near Davenport, Iowa, John H. Hume.
- 22,017. Small three-barbed harpoon (bone), lot 13, con. 2, York E. E. A. James, Thornhill.
- 22,018. Model of Iroquois cradle, Six Nation Reserve, Grand River, Ont., Miss Emily Carrier.
- 22,019. Slate slick stone, engraved with human figure and zig-zag lines, Roebuck, Augusta tp., Grenville Co., Ont, A. S. Gerald, Prescott.
- 22,020. Soapstone pipe, Spencerville, Edwardsburg tp., Grenville Co., A. S. Gerald.
- 22,021. Soapstone pipe, Roebuck, Augusta tp., Grenville Co., A. S. Gerald.
- 22,022. Huronian slate tube, North shore, Charleston Lake, Escott tp., Leeds Co., Arthur Brown, Pub. Sch. Insp., Morrisburg.
- 22,023. Clay pipe, Roebuck, Augusta tp., Grenville Co., Ont., A. S. Gerald, Prescott.
- 22,024-6. Three bone needle cases, Ungava Bay, Labrador, A. S. Gerald, Prescott.
22027. Toggle harpoon head, Ungava Bay, Labrador, A. S. Gerald.
22028. Bear's tooth, large, perforated on each edge, Labrador, A. S. Gerald.
22029. Stone axe or adze, side flat, found in a gravel pit near Thamesford, Arnold Payne, Thamesford.
22030. Rubbing stone, Hudson R. shale, Spencerville, Edwardsburg tp., Grenville Co., A. S. Gerald.
22031. Wooden cup, Indian grave, Roebuck, Augusta tp., A. S. Gerald, Grenville Co.
22032. Pestle, Vernon village, one of only two found in Okanogan Valley, B.O., W. C. Perry, Winnipeg.
22033. Pestle Spence's bridge, Thompson R., B.O., Mr. Ogle, per W. C. Perry, Winnipeg.
22034. Handle of pestle, Kamloops, Indian burying ground, junction of N. & S., Thompson Rivers surface, W. C. Perry, Winnipeg.
22035. Stone pipe, large, carved by Indian Jim of Ft. McLeod, Alta, W. C. Perry, Win.

22036. Model of steamer "William IV.," built at Gananoque in 1832. From the estate of Mrs. Henrietta McDonald, widow of the late Hon. John McDonald, one of the steamer's owner's. Per Judge Herbert S. McDonald, Brockville.
22037. Stick (notched) with shell beads sent as an invitation to attend the New Year's Feast and burning of the White Dog at Seneca Long-house, Grand River Reserve on Feb. 7 and 8, 1900.
22038. Soapstone pipe, lot 27, con. 6 Luther East. Found by Alex. Jas. Blair, Tarbert.
22039. Bird amulet, found by Mr. Broderick and Mr. Anderson while dredging the Morrisburg Canal. Per J. A. Jackson, M.A.
- 22040-5. Six small arrow heads, Medicine Hat, N. W. Territory. Per W. C. Perry, Win.
22046. Pestle (very fine and perfect) Knob Hill, Comox, British Columbia, John B. Boyle, Phoenix, Brit. Col.
22047. Chain (cast solid—loose links) made at meeting of British Assoc., Bradford, 1900, to show the Malayan method of performing such work.
22048. Fifty fragments of pipe stems and parts of bowls. Walker and Sealey farms, Brantford township.
22049. Fifteen fragments showing rude attempts at pottery making. Walker and Sealey farms.
22050. Thirty-one human teeth. Kitchen middens, Brant County.
22051. Two bear's teeth. Kitchen midden, Brant County.
- 22,052. Teeth of beaver, squirrel, etc. Kitchen middens, Brant Co.
- 22,053. Beaver teeth, and three jaws of small animals. Kitchen middens, Walker & Sealey farms.
- 22,054. Bear's jaw and teeth. Kitchen middens, Walker & Sealey farms.
- 22,055. Twenty-one pieces of deer horn. Kitchen middens, Walker & Sealey farms.
- 22,056. Bone beads and fragments of deer horn. Kitchen midden, Walker & Sealey farms.
- 22,057. Five pieces of unworked deer horn. Kitchen middens, Walker & Sealey farms.
- 22,058. Fragments of antlers from various places in Brant county.
- 22,059. Miscellaneous antlers from various places in Brant county.
- 22,060. Human jaw. Sealey farm, Brantford township.
- 22,061. Fish hook of bone and iron. Peel and MacKenzie Rivers, N.W.T. Rev. Chas. E. Whittaker.
- 22,062. Maple knot bowl, presented to Mrs. Phillip Sovereign, of Bronte, Ontario, by Captain Joseph Brant. Mrs. Sovereign gave it to her daughter, Mrs. Fitzpatrick, who in turn gave it to her daughter Anna, now Mrs. John McNab, who presented it to the museum per her son, Mr. Donald G. McNab.

- 22,063. Large, well-made, slightly grooved stone axe, lot 29, con. 3, West York. Donald G. McNab.
- 22,064. Chief's iron pipe tomahawk, lot 28, con. 3, West York, Ont. Donald G. McNab.
- 22,065. Blanket or rug, spun and woven from mountain-goat hair by the Indians of Nanaimo, British Columbia. Dr. A. P. Coleman, professor of Geology and Mineralogy, School of Practical Science, Toronto.
- 22,066. Fragments of pottery, village site near Glenville, N.Y. P. M. VanEpps and Louis Albrand.
- 22,067. Grass, used by natives of Hawaii for ornamenting their dresses.
- 22,068. Arrowhead, Stony Island Avenue, opposite 63rd street, World's Fair Grounds. David Boyle.
- 22,069. Copper punch (?) Oshkosh, Wis. Mrs. Kate Culver, Springfield, Ill.
- 22,070. Squash seeds, Cliff Dwellings, Dirty Devil river, Wayne Co., Utah. Don Maguire.
- 22,071. Arrowhead, Cliff Dwellings, San Juan river, Utah. Don Maguire.
- 22,072. Scraper, Cliff Dwellings, San Juan river, Utah. Don Maguire.
- 22,073. Fragments of pottery, San Juan river, Utah. Don Maguire.
- 22,074. Beans from sealed vase, San Juan river, Utah. Don Maguire.
- 22,075. Corn cobs, San Juan river, Utah. Don Maguire.
- 22,076. Set of playing cards, Southern China Rev. Mr. Westervelt, Chicago.
- 22,077. Fish spines, used as needles, village site, Solid Comfort Camp, Port Colborne.
- 22,078. Wampum beads (11), Brant County. F. Christie, Brantford.
- 22,079. Leaf shaped arrowhead, Pilkington t'p, Wellington County. David Boyle.
- 22,080. Rough or unfinished chert tool, Pilkington t'p, Wellington County. David Boyle.
- 22,081. Small flint tool, Filkington t'p, Wellington County. David Boyle.
- 22,082. Beaver's jaws, village site, Smithdale, Simcoe County. G. Loughheed.
- 22,083. Modern iron arrowhead, Sioux, Dakota.
- 22,084. Peculiarly grooved axe, Fairfield t'p, Shiawassee County, Michigan. P. F. VanDeusen, Farland, Michigan.
- 22,085. Slightly grooved axe, Fairfield t'p, Shiawassee county, Michigan. P. F. VanDeusen.
- 22,086. Axe, medium plain, Fairfield t'p, Shiawassee county, Michigan. P. F. VanDeusen.
- 22,087. Axe, large, plain, Fairfield t'p, Shiawassee county, Michigan. P. F. VanDeusen.
- 22,088. Axe, wide, small, Fairfield t'p, Shiawassee county, Michigan. P. F. VanDeusen.
- 22,089. Arrowhead, Fairfield t'p, Shiawassee county, Michigan. P. F. VanDeusen.



- 22,090. Gorget, Fairfield t'p, Shiawassee County, Michigan. P. F. Van-Deusen.
- 22,091. Tapa Cloth, Society Islands. David Boyle.
- 22,092. Nephrite pebble sawn by natives for tool-making, Port Hammond, British Columbia. J. C. Ross, Gore Bay, Manitoulin Island.
- 22,093. Stone pestle, Port Hammond, British Columbia. J. C. Ross, Gore Bay, Manitoulin Island.
- 22,094. Copper axe or chisel, McKellar t'p, Parry Sound. J. M. Ansley, St. Catherines, per Miss Elizabeth Ansley.
- 22,095. Curved chert scraper, lot 10, con 5, North Dorchester. B. F. Sharpe.
- 22,096-9. Arrowheads, lot 27, con. C, Scarboro' t'p. Robert Martin, Scarboro'.
- 22,100-2. Three fine arrowheads, Rondeau Point, Kent County. W. Jull.
- 22,103 6. Four flints, Rondeau Point, Kent County. W. Jull.
- 22,107-8. Bracelets of copper or brass wire (wire said to be of native make) coiled round a core of horsehair, Baralong village, (Basuto) near Toba Mountain, Orange River Colony. Pattern common, but not distinctively tribal. Lieut. Frederick Hamilton, Globe correspondent.
- 22,109. (Basuto) nose-cleaner, used now only by old people, attached to brass blanket-pin of native make of European material, and ornamented with European beads. Got from an old woman twenty miles north of Sand River, Orange River Colony. Lieut. Frederick Hamilton.
- 22,110. Powder horn, Basutoland native make, from body of Basuto Chief Moirosse after a battle in South Africa. Mr. Saunders per Lieut. Frederick Hamilton.
- 22,111. Snuff-box used by one of the Basuto tribe of Negroes. Mr. Sanders per Lieut. Frederick Hamilton.
- 22,112-13. Strainers, used by the Basutos in making native beer. Lieut. Frederick Hamilton, Globe correspondent.
- 22,114. Snuff box made from a small gourd. Lieut. Frederick Hamilton, Globe correspondent.
- 22,115. Horns corresponding to service medals, a horn for each big fight, worn by the C'unquaauns, a Zulu branch, near Delagoa, South Africa. Lieut. Frederick Hamilton, Globe correspondent.
- 22,116. Private purse (wooden) Zulu. S. Africa.
- 22,117. Human mask from clay pipe. Found near south shore of Lake Simcoe, York County. David Boyle.
- 22,118. One stemless catlinite pipe, from a Cree at Portage la Prairie, Man.
- 22,119. One stem catlinite pipe, from a Sioux, at Portage la Prairie, Man.
- 22,120. Religious offering used in connection with dances, Rolling River, n. w. of Minnedosa, Man., at foot of sun-dance pole.
- 22,121-2. Two bead-work moccasin flaps, Portage la Prairie, found near a tent in an Indian village (Sioux).

- 22,123. Stone hammer, grooved, water-worn stone. . South shore Lake Manitoba, Man.
- 22,124. Model of sun-dance pole, etc.  
From 22,118-24 are the gifts of Harry Laidlaw, Esq., 36 Fuller street, Toronto.
- 22,125. Zulu girl's dress (Basuto) Vet River, South Africa. Lieut. Fred. Hamilton.
- 22,126. Seven bone, claw-like beads, on a string of horse-hair, Basuto. Lt. Fred. Hamilton.
- 22,127. String of 7-shells and 7 wooden beads (very large). Lieut. Fred Hamilton.
- 22,128. Bangle bracelet of blue beads, Basuto. Lieut. Fred. Hamilton.
- 22,129. Horn comb, five prongs, incised decoration, Zulu. Lieut. Fred. Hamilton.

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#### NOTES.

Primitive man was only deficient—not absolutely defective in originality. Somewhere among the folds of his brain there was that which, in at least a small degree, incited to originality or novelty in the form, adaptation and ornamentation of his weapons, tools and utensils. His conservatism was rather of a generic than of a specific character. All his hammers, axes and arrowheads of stone—all his needles or awls, fishhooks and harpoons of bone and horn, all his stone and clay vessels were true as to type, while occasionally varying very much in matters of detail. Such variation was, no doubt, often merely the result of accident, or exigency. The cleavage and fracture of stones and bones were not always along desired lines, and for this reason the workman had to adapt his ideas in some measure to the form of his crude material. Nothing can be more certain than that such unintentional modifications sometimes proved highly advantageous, in which case, attempts would subsequently be made to imitate them. Apart from this, however, there is just as little doubt that the aboriginal worker actually devised improved forms, and, in course of time, invented new tools. On any other supposition progress was impossible, and it is therefore a mere truism to say that the degree of a people's advancement in civilization marks the degree of that people's originitive and adaptive ability, for what holds good in this way with respect to handicrafts is true also in matters of government, as well as every in other relation of life.

It would, however, be manifestly unfair to judge wholly with respect to a people's mentality simply by the standard of mechanical contrivances as exemplified by those in common use. Yet, we often find opinions regarding primitive conditions of society, formed thus, superficially. The very closest and keenest examination may fail to reveal to us the use or purpose of an artifact, and even when this is known, as in the case of say, a hammer, or a spear-head, we are yet totally in the dark respecting numerous expedients and

devices in which such an object may have been employed, utterly foreign to the original purpose. A hammer-stone, for example, may have been used temporarily as a sinker, as a target, as a missile, as a prop, as a wedge or in some game; and we may never guess how many mechanical expedients involved the use of celts, gouges, chisels, and tools of bone and horn. We shall never know to what extent the lever was employed, if employed at all otherwise than as a paddle, or as a brace; and we must remain in ignorance respecting many aboriginal devices connected with everyday occupations.

But after making every reasonable allowance, we cannot fail to be struck with the fact that notwithstanding so much apparently possible progressiveness our aborigines did not apply much of their knowledge in such way as would have tended to make life more enjoyable, or at any rate more tolerable. Of inventiveness, in our sense, they had no knowledge, or they would have devised many plans to ease their labors simple as these were. American Indians everywhere, made disks of clay and of stone for use in games and as spindle-whorls. They even pierced some of these with a central hole which might have suggested an axle, yet they never hit upon the idea of constructing even the simplest form of a wheeled vehicle. They must frequently have seen the effect of fire on metalliferous stone, but it was not until the European came that North American Indians (not including the ancient Mexicans) attempted to melt a metal. Smelting has never been attempted by them. In this respect, as in some others, they were behind several African tribes which not only possessed the art of smelting, but had among them many persons who could fabricate tools, weapons and ornaments from the iron and copper thus produced. Our Indian was well acquainted with the patterns produced on clay vessels by means of twisted strings and basket-work, but he got no nearer to the stamp thus suggested than to use a bone or a reed sometimes, for the purpose of incising small circles on his clay-vessels. Even this simple device, so far as Ontario is concerned, seems to have been employed only by the people who lived in Victoria county, as may be seen by a comparison of fragments in the Laidlaw collection with those from other places. In Mexico the art of stamping was well known, many of the stamps or seals being of elaborate designs, and on looking at these one wonders to think how near the ancient people of that country had come to the art of printing, and yet we know that the Chinese remained on a similar verge for centuries.

Perhaps the most signal failure on the part of Canadian and Northern United States Indians to take advantage of experience and circumstances to improve their condition is shown by their indisposition, or by their inability to better their dwellings. Disease and death consequent on exposure in rickety structures of bark and skins taught them no lesson. Wood and clay were everywhere abundant, and the making of a comparatively comfortable house would have involved much less work than the forming of a canoe, yet they continued to live in structures, which, at best, were little more than wind-breaks.

Judging from what we know, therefore, respecting the Indians in this part of the continent, at the date of discovery and since, it can scarcely be



said that they were on the high road to civilization. Although it might be improper to characterize their mental state as one of arrested development, it was certainly a case in which development was very much retarded.

Compared with the Maoris and many African peoples, they have proved deficient in what may be called receptivity, while, if we place them side by side with the Black Fellows of Australia, we find the advantage in favor of the Indians.

Along certain lines, however, it is observable that here and there communities have made considerable progress. This is especially true where the art instinct is concerned—a fact which scarcely corresponds with what our unaided reason would lead us to conclude, for we are disposed to regard advancement in art and in civilization as being synchronous if not almost synonymous. Omitting for this purpose all reference to the Aztecs, we know that the pottery products of many southwestern localities were characterized by graceful, as well as diversified forms. Ornamentation was often effected by means of relief, which is greatly in advance of incision or depression for decorative purposes. Imitations of human and lower animal heads were not uncommon, and sometimes the bodies of fish and frogs were represented.\* Neither were the vessels in question invariably made round-bottomed as in the north, for some are flattened, some are supplied with a basal collar, while a smaller number are provided with three feet; the best possible method to secure steadiness on an uneven surface.

The people who lived near the sources of native copper often introduced new shapes, and they ultimately adopted, if they did not invent the socket instead of the tine or tang for handle attachment. Besides this, they sometimes hammered out forms of a very unusual kind, the uses of which remain to us only as matters of surmise.

Among the northern tribes perhaps the greatest amount of originality was evinced by them in the making of their pipes, whether of clay or of stone. While a few forms maintained their ground, or were characteristic of specific periods as some writers claim, it is equally true that in a very large number of cases the pipe-makers seemed to aim at having something different from anything made before, the variations being connected mainly with the representations of animal life. The human face was a favored subject, and sometimes the whole body was attempted, although in a highly conventionalized form, which seldom varied very much.

The only conclusion we can arrive at with respect to this condition of things is that the Indians, like many other peoples, possessed the power of advancement only to a limited extent, and in a few directions, and that this power was possessed by only a few persons at a time. Why this should be so is more easily asked than answered. Among ourselves there are many

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\* Among some hundreds of clay pipe heads in our collection there is but one which, by stretch of imagination, may be regarded as imitative of vegetal life. It is perhaps meant to represent a bit of a branch or stem covered with knots or spines.

A few pieces of Pueblo pottery are ornamented with leaf patterns, and it may be mentioned that a small vase of red clay from Chimbote, Peru, has relief representations of heads of maize.

individuals constituted after the manner of normal primitive man. Some we refer to as lazy, some slow, some as stupid, and some as old-fashioned, or conservative—all are atavistic in these respects.

The condition of civilized as compared with that of primitively-minded peoples differs mainly in respect of the fact that among the former there is an enormously greater tendency to adopt, to adapt, to assimilate and to originate.

In Peru and Mexico the progressive power was possessed in a considerably higher degree than elsewhere in America, but even among the natives of these countries the limit was a narrow one from our point of view, and it had probably been reached centuries before the discovery.

#### THE HUMAN FORM IN INDIAN ART.

It has already been mentioned that where the decorative and ornamental were concerned the Indians showed some tendency to advancement, and that evidence to this effect was most observable in the diverse forms of tobacco pipes. Omitting for the present purpose reference to all but those bearing representations of the human head or of the whole body, a comparison of the designs may be here made.

At the very outset it may be taken for granted that all such attempts at imitating the human features were of a very general kind ; in other words, the primitive artist did not aim at portraiture in the exact sense. If he did, his intentions have proved failures. Indeed, it would have been marvellous had he succeeded in giving individual expression to his work, for the ability so to do is one of the highest achievements in art. It is not improbable that he sometimes tried to represent a broken nose, a blind eye, a wry face, or some conspicuous arrangement of hair, but that was all. It cannot be said that he even caught the typical features or expression of his race. One often hears the remark made that such a face, in clay or in stone, is a "regular Indian one," but expressions of this kind are the result of fancy rather than of fact.

Early attempts at imitation of any kind are always of a very simple character and strongly resemble sometimes what, in course of time, we are pleased to call conventionalized forms, on the supposition that they have been so evolved for artistic purposes from correct representations of the objects in question, whereas the truth may be that they are simply examples of persistence from the dawn of art, through a few or through many stages of progress, yet they are none the less conventionalizations, although in a different sense.

The efforts of a kindergarten pupil, or of any untaught child, to "make a man" correspond in results to that of the savage who undertakes to produce a similar drawing, and whether we say in this, or in any other connection, that the savage is but a child, or the child a mere savage is quite immaterial. In either case we mean that there has not been developed more than the crudest ideas of comparison and proportion. It is inevitable that that there shall be a head, however unlike it may be to a head ; but necessary as

we would also suppose arms and legs to be, we often find one or other pair of limbs omitted. When arms are supplied they may spring from any part of the body, should there be a body, and the legs may appear to proceed immediately from the head.

Miss McIntyre, Director of the Provincial Model Kindergarten School, and Miss Lilian Dent, Director of one of the city Kindergarten schools, have very courteously supplied me with a number of drawings made by boys and girls between four and five years of age. The only direction these pupils received was just to "draw a man," and some of the results are here reproduced.

Fig. 1, which represents two men, could scarcely be more simple. In *a* the legs proceed directly from the head (the artist himself said so), but in *b* there is a line marking off the body from the lower limbs; in neither case, however, have arms been provided.

In these respects Fig. 2 is no better, but we have eyes, nose and mouth given, and a hat.

Fig. 3, of the goblin type, has a body, but no arms, and no feet. Indeed feet are often neglected, although legs are given.

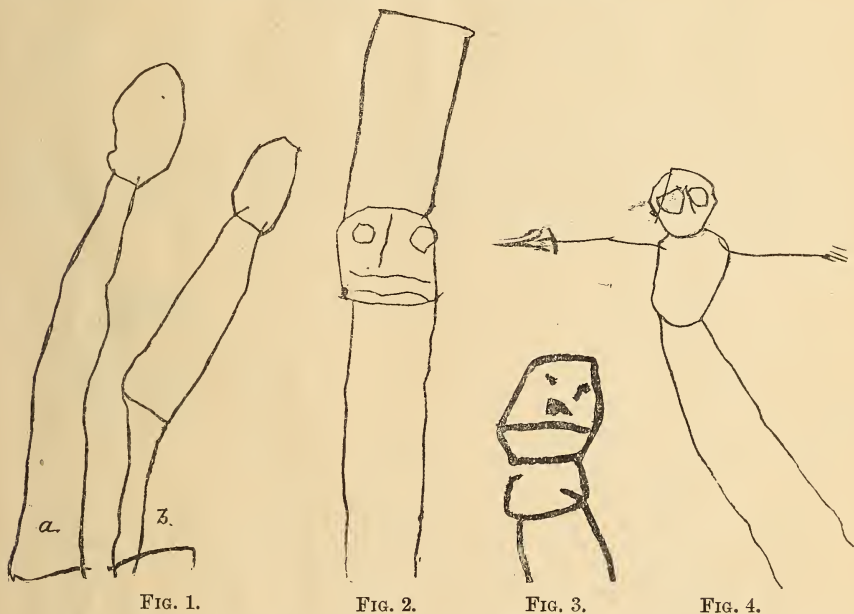


FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

We have not only arms and legs in Fig. 4, and the former coming from the right part of the body, but there is no attempt to show feet, and only four fingers are shown on each hand. Eyes and nose appear in the face, but no mouth.

The young draughtsman of Fig. 5 aimed at some details. He supplies hair, and digits, but is short of the count on the feet. One of the most noticeable features here is that the arms spring from the head—a not uncommon thing in such drawings.



Fig. 6, a pretentious attempt to depict a policeman (especially his buttons), is also apparently armless, but the artist assured his teacher that what



FIG. 5.



FIG. 6.

seems to be a pair of very unsymmetrical ears are really arms. Eyes, nose and mouth are shown, but the nose occupies a place above the eyes. The tuft below the mouth is a beard.

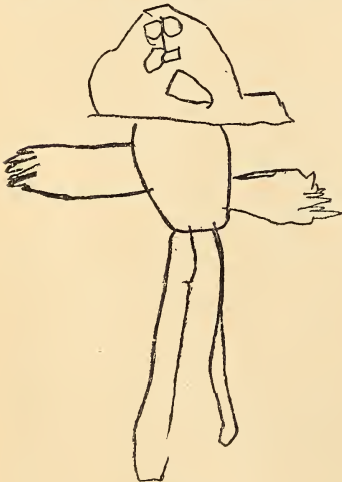


FIG. 7.



FIG. 8.

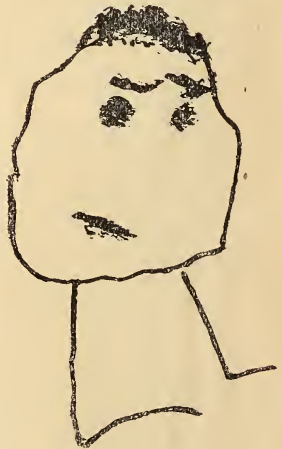


FIG. 9.

If Fig. 7 is not bold it is nothing. The face has all the chief features, however difficult it may be to identify them, and the arms occupy low positions on the body.

Girls of the same age as the boys do no better. Fig. 8 is remarkable for its simplicity, and, like Figs. 9 and 10, has no body or arms. In Fig. 9 there is hair on the head, but no nose, unless what seem to be eyebrows are meant to represent a nose. Figs. 9 and 10 have feet.

The child who drew Fig. 11 had more in her mind than she could express, although she made the attempt. In the quadrangular head we may trace the main features, but very much out of place. The lines—one at each side of the head—are arms, while the portion of the drawing below, and to the left is meant for legs, which, in accordance with this conception, need not have any connection whatever with the body, or, rather with the head.

Fig. 12 is not so bad in many respects, but the most noticeable thing about it is the prominence given to the heels of the boots. Perhaps the child had an admiration for the high-heeled kind of foot-gear sometimes worn by ladies.



FIG. 10.

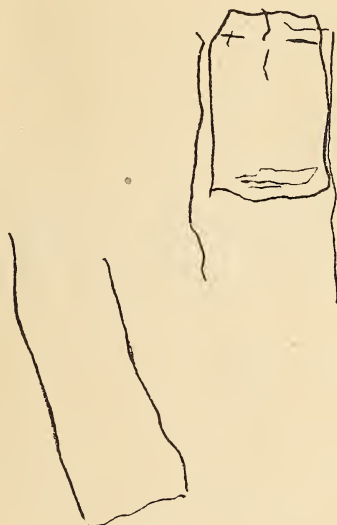


FIG. 11.

Fig. 13 is noteworthy on account of the attempt to bring out a full-face and side view at the same time, but the arms, as usual, are out of place. Still, this is the work of a child who has had considerable experience in drawing after her own style, as may be seen from the hat, the hair (conventionalized already), the eyebrows, and the shading of the legs.

A slight examination of these diagrams is sufficient to show the confusion of mind on the part of the children with respect to an object of which they have seen scores of examples daily, almost from the time of birth. It is to be observed that the head is never omitted, and Miss McIntyre informs me that this part is always drawn first. This corresponds with my own observation, where hundreds of children were concerned, but the placing of the features seems to puzzle the child-artist quite as much as the getting of the

limbs where they ought to be. Only in one instance (Fig. 1) are the features wholly neglected. In no case is the face shown in profile which in after years becomes the favored method.



FIG. 12.

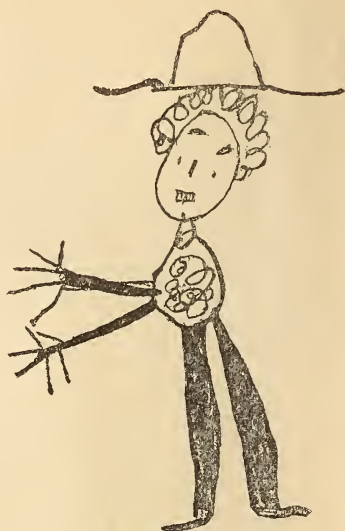


FIG. 13.

Notwithstanding the crudity that characterizes these drawings, it is undoubted that the children who made them were influenced more or less by pictures they had seen in books and elsewhere, and for this reason we may suppose the work to be all the better done.

It was intended to introduce here a few illustrations to show the resemblance that exists in many points between these and Indian drawings, but want of time must be urged as a plea for the omission. To those who are acquainted with aboriginal sketches of the human form this want will scarcely be observed, while, to those who are not it may simply be stated that many correspondences exist in both kinds of drawing.

#### THE HUMAN FACE IN CLAY.

In plastic representations of the human form, as well as in many of those produced in stone the Indian has worked more successfully. Numerous figures testifying to this fact have appeared in former reports, and the following series from the Laidlaw collection will more fully illustrate it:



Rough in finish as is figure 14, it is very remarkable in several respects, perhaps the chief of which is the life-like character imported to it by the depression from the nostrils to the mouth. The eyes are mere hollows, rudely made, but the mouth is more carefully formed, showing both lips; and two holes not larger than if made by pin-points, indicate nostrils. This specimen

Fig. 14— $\frac{1}{2}$  dia. was found on lot 5, con. 5, Bexley.

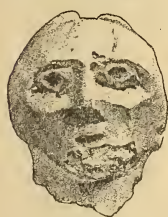


Figure 15 is from the same farm, but totally different in treatment. The eyes have been made with a round-pointed tool, the nose is not sharply marked off from the cheeks, the nostrils are carelessly indicated, and the same may be said of the mouth which is only four upright indentations to suggest teeth. In this and the preceding cut the depression over the brow may have been meant to show how the hair was worn. In figure 14 a similar mark should have been somewhat deeper.

Fig. 15— $\frac{1}{2}$  dia.Fig. 16— $\frac{1}{2}$  dia.

Rougher still than figure 15 is figure 16, yet bolder and more animated—more so than the small cut shows. Eyes and mouth are disproportionate, angular hollows, while what is meant for nostrils are punctures on the upper lip, quite as much out of place as if made by any child. Lot 12, con. 1, Fenelon township.

In figure 17 we have another example of child-like treatment. No attempt has been made to model a nose beyond making, the clay just a little higher in the middle and marking nostrils with a small pointed tool. As in figure 15 the mouth is shown by means of four upright depressions giving the effect of teeth. The eyes have been carefully made—a ridge surrounding a deep hollow in the middle of a shallower one. The back of the head terminates in a point, the whole posterior portion being a low cone. This also probably had reference to some fashion in hair-dressing. From lot 9, con. 3, Bexley township.

Fig. 17— $\frac{1}{2}$  dia.Fig. 18— $\frac{1}{2}$  in dia.

An extremely expressive face is figured here. Like all the rest in this series it is from the bowl of a pipe, and from what remains of the bowl behind, the whole of this mask from the under edge of the eyes rose above the rest of the margin. In this specimen the eyes are modeled similarly to those in figure 17, and the same hair arrangement is shown as on figures 14 and 15. The mouth is only a depression without lips. The whole face is unusually round. From lot 18, Gull River Range, Bexley township.

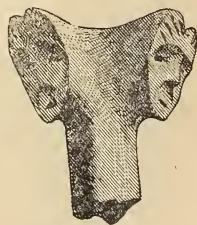
Fig. 19— $\frac{1}{2}$  dia.

Here again, the effort was simply to make a face which is really a much better one than the cut shows. Eyeballs are produced with some success, but lips and chin are failures as usual. There is, however, a slight depression between the nose and the brow.

Fig. 20— $\frac{1}{2}$  dia.

On the two faced pipe-bowl shown by figure 20 the faces are coarsely of the Greek type, and marked by deeply set eyes which here, as in many other specimens, are only depressions, and the same may be said of the mouths. No nostrils are indicated. There is evidently no attempt at portraiture any more than in the other cases, the only intention having been to make a face. Lot 9, con. 3, Bexley township.

Uncommon as two faced pipes are, those having three are rarer still, and the style of art on this specimen is quite distinct from what we find on most other pipes of any kind. Three slight depressions in each case with a little elevation for the nose are all that go to form the faces, except the hollows for eyes and mouths. From lot 5, concession 5, Bexley township.

Fig. 22— $\frac{1}{2}$  dia.Fig. 22— $\frac{1}{2}$  dia.

is given both on account of the simple human face designs it bears, and because it is the only specimen we have of a four-faced object of this kind. The faces are almost perfectly flat, except the T-shaped ridge that forms nose and forehead, the eyes and nose being simply depressions.

Whether a pipe of this kind suggested what we call the Huron pipe, (having a square mouth, with a deep hollow at each angle) or the Huron pipe suggested this, is not easy to decide—perhaps it was neither way. The point to be considered here is the simplicity of the design representing the face. From lot 5, concession 5, Bexley township.

In imitating the human body the Indians were less successful whether the attempts were made by them in stone or in clay. Of any other substance there is little evidence that use was made in carving. Had bone been employed to any extent numerous specimens would have been found by this time. Rude patterns were often worked on bone combs, awl-handles, and the like, chiefly by means of straight lines and holes. Of such there are several examples in the museum, but we have only one specimen in this material, of the human figure probably the work of the Neutrals, as it was found on the farm of Mr. James Rae in the township of Beverly, Wentworth county. If such carvings were ever produced in wood we could hardly expect any traces of them to appear in our day, but it is not at all likely that we have lost much, or anything of this kind.

In clay-pipes a favorite design was that of a crouched or doubled-up human figure, in which the knees and elbows were brought together, the arms being represented in low relief extending to the face, which we always find with a long muzzle-like nose and mouth, and the head terminating in a blunt cone. Modifications of this occur, but they are rare, and never show any degree of advancement in the treatment of the body and limbs, although the head and face may be greatly superior. Only on one clay pipe has an attempt



been made to show fingers, of which there are but three to each hand, and anything like even a distant imitation of feet is very unusual.

As with the child, the head is everything in primitive art, and as with the child, there is no attempt at portraiture.

Even among Mexican specimens, and they are numerous, it is not claimed that any of the big-nosed carvings in stone, or modelings in clay were ever intended to look like any body in particular so far as features are concerned.

#### TWO STONE PIPES.



Fig. 23— $\frac{1}{2}$  dia.

The sandstone pipe bowl represented in this engraving is unique in design. Nothing like this style of decoration exists on any other object of stone or clay in the museum. The lines are deeply cut, and with some approach to regularity. Powerfully imaginative observers profess to see something symbolic in the work—they think there must be some hidden meaning in the rectangular and triangular figures, but the same may be said of any other pattern we do not understand. In some respects this pipe-head

seems to have been left unfinished. A small hole about one-fourth of an inch deep has been bored in the middle of the lower end as if to unite with another from one of the edges, but the latter has not been made.

It is from Bexley Township, and forms part of the Laidlaw collection.



Fig. 24— $\frac{1}{2}$  dia.

The crouched or seated position was the one usually chosen when the human figure was used as a pattern in pipe-making, no doubt partly because of its compressedness, and partly because the bowl could be more easily shaped from the rounded shoulders. Figure 24 is of mottled soapstone. The face and head could scarcely be more rudely formed, and it would be nearly as true to say the same of the limbs, the position of which vary but little from that of the stereotyped clay-pipe pattern. In this case, however, the arms rest across the knees, and the material has been cut to separate the lower part of the legs from the body of the stone. Fingers and toes there are none. Bexley Township, Laidlaw collection.

#### POTTERY.

The fragmentary pot of which fig. 25 is a cut, was found by Mr. T. M. Robinson, of Gravenhurst, under a rocky cliff, near Severn Portage, on Muskoka Bay. Originally of graceful form, it is now chiefly valuable as an example of the method employed by the Indians in repairing fractures, or rather of the way in which a clay vessel was held together after being

fractured—one or more holes having been bored on each side of the crack by means of which to bind the parts with a thong.

To our northern and nomadic Indians clay vessels must always have been highly valuable utensils, perhaps more so than any other article they used. It required special skill to produce them—the proper kind of material was not always at hand—much time was necessary to shape one—many of them must have been ruined during the burning process, and at all times they were liable to breakage.

This vessel measures seven and a-half inches across the mouth and was probably about the same depth.

Mr. Robinson found nearly all the pieces, but some of them have since disappeared.

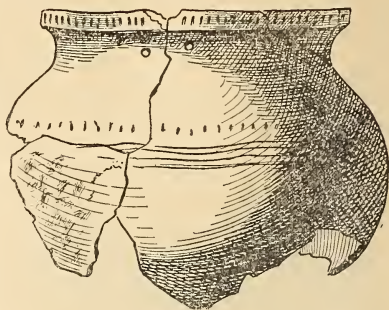


Fig. 25.

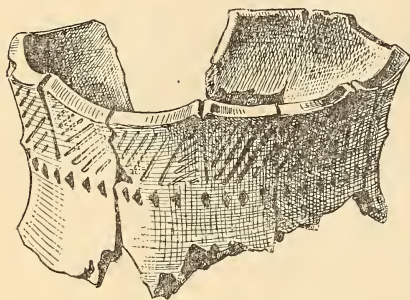


Fig. 26 (21759)— $\frac{1}{3}$  dia.

The imperfect pot-rim illustrated by fig. 26 is peculiar in being marked by a series of irregular scallops, very carefully made, and showing considerable taste. The other markings are such as we find on numerous pottery fragments.

For this interesting specimen we are indebted to Mr. Neil Sinclair, who found it on lot 25, concession 2, Fenelon Township.

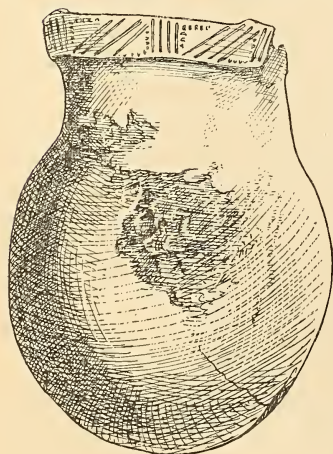


Fig. 27 (21883)  $\frac{1}{4}$  dia.

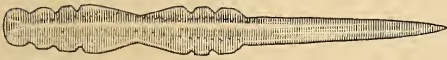
the Attiwandarons, or Neutrals, a people but poorly represented in the museum by this class of work.

The pot, here figured was found in a "Mountain" face crevice on lot 10, con. 5, Clinton township, Lincoln county, by Mr. Emmerson Grobb, and was presented to the Museum by Mr. T. W. Moyer, of Campden. Although not in perfect condition it is sufficiently so to show its complete form. A portion of the edge on the farther side is broken to a depth of three inches. Long exposure to the weather has rendered it somewhat fragile, and the drip from overhanging rocks has left a slight deposit of lime on portions of the surface both inside and outside. It has ornamental markings round the lip and on the outside only. The situation in which this vessel was found would connect it with



An imperfect specimen of very large size is in possession of Mr. D. H. Price, an enthusiastic collector ; and some years ago, a company of campers found several specimens in a mound on the lake Erie shore, in the township of Wainfleet, but these were retained by the finders who were from the United States. Figure 27 represents our best specimen of Neutral pottery.

## BONE.

Fig. 28 (21728)  $\frac{1}{2}$  dia.

This very beautifully formed and finished awl or needle was found on lot 44, Eldon township by Mr. Laidlaw.

On the side shown a keel or midrib extends from the end of the handle until it merges into the roundness of the other end within an inch of the point. The opposite side is almost flat, there being but a slight elevation along the handle part, on each side of which ridge is a row of markings similar to those seen on the engraving.

The specimen has the worn appearance of long usage, and is as smooth and bright as if it had been in use the day before it was found.

Barbed bone fish-hooks are not at all common, and bone fish-hooks, or any kind of hooks are anything but plentiful in Ontario. Besides the one here figured we have but another, and from the same locality. The hook represented by figure 29 was found by Mr. G. E. Laidlaw, or one of his assistants on a village site in Eldon township, Victoria county. Whether barbed specimens of this kind are indicative of Eskimo influence may be discussed. From the same neighborhood we have a small walrus tusk, and we are warranted therefore in inferring some direct or indirect connection as having existed between the Eskimo and people living as far south as Victoria county.

Fig. 29 (21529)  $\frac{1}{2}$  dia.Fig. 30 (21652)  $\frac{1}{2}$  dia.

This bone bead supplies us with an interesting suggestion. It was found on lot 22, con. 8, Eldon township, by Mr. G. E. Laidlaw, and is marked by very distinct pink bands the widest of which is about one eighth of an inch

across. Those at each end correspond with the form of the bone being nearly at right angles to the axis of the bead, but the others are at an angle, presenting thus the appearance of what would result from the winding of a narrow band round the piece of bone leaving spaces between the coils, and then dipping the object into a dye. Among the large number of such bone beads that have been found in this Province no other that I know of has been met with, so marked, or even affording any hint of coloration, and yet when we remember the native love of color we are at once ready to admit what we might readily have suspected, namely, that all bone beads were probably decorated in some such way. Bone easily takes color, and a necklace stained with rich juices of flowers, berries, barks and roots, in various patterns must have proved much more attractive than one of the unadorned material.

That this is the only bead to come under our notice showing evidence of such coloring is probably owing to the fact that bone, when buried, parts with markings of this kind by soil-absorption with comparative freedom, or, that at any rate it does so long before the material itself shows any signs of decay. In the present case there must have been something in the nature of the earth that lent itself to the preservation of the color.

The foot-bone, of which two views are here shown, differs from any of the other somewhat numerous specimens of this class in the museum, on account of the holes, eight of which are bored round the edge of the wide end. Through the smaller end an oval hole has been cut, as in the lesser engraving, but this is not unusual in such bones.

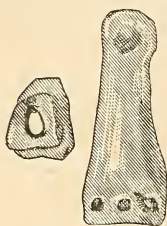


Fig. 31.  $\frac{1}{2}$  dia.

Objects made from this kind of bone seem to have had various uses. Some were perhaps used for gambling purposes, like dice, and some for leg or knee bangles, but this one strongly resembles the bones still used in an Ojibwa game, the name of which was given to me, improperly I think, as *Pe-kun-j-gun-e-gun*, or "stabbing at a bone." A complete set of these with string and pointer, was given to us several years ago by Mr. J. E. Wood on the Mississauga Reserve near Hagersville. It is described and figured in a former report.

One of the bones in this set is perforated similarly. The chief difference between figure 31 and it is, that the latter like all the rest of the set (seven) has been formed conically by hand so that when hanging on the string one bone enters the other. Found on lot 18, Gull R. Range, Bexley township. Laidlaw collection.

A curiously carved nut, two and three-fourth inches long, found in the east end of Hamilton, was referred to in last report, p. 29, as the *Macassa*, for the want of a better name, and because the object was dug up near the shores of Burlington (formerly *Macassa*) Bay.

Respecting this specimen it was said, "Reference to the find is made here mainly in the hope that some reader may be able to throw light on the subject, through any knowledge he possesses of similar objects in Europe." Somewhat strangely a piece of similar work has lately come into our hands through Mrs. L. De Blaquiére of this city, who states that her specimen came from Malta. The kind of substance used is not yet known, although it is probably a nut.

#### CORRECTION.

In Mrs. Holden's translation of Mr. Benjamin Sulte's article on the War of the Iroquis in last year's report, page 127, in the sentence, "The Jesuit Relation of 1660, written by Etienne Brulé, furnishes a good account of this anti-fraternal warfare." The words "written by Etienne Brulé" should be omitted.



## THE FLINT WORKERS : A FORGOTTEN PEOPLE.

By the VERY REV. WM. R. HARRIS, Dean of St. Catharines.

On the farm of a man named Chester Henderson, close to what is known as the Talbot road, and about seven miles inland from Port Stanley, on the north shore of Lake Erie, a little over 100 miles west of Toronto, there is a circular rim of earth enclosing about two and a half acres of land. On the 29th of last September, accompanied by Mr. James H. Coyne, who has written a valuable monograph on the early tribes of this section of the country, I visited this historic embankment and secured photographs, which, unfortunately, give but a feeble idea of its height and extent. Within the fort and north of it the trees are still standing, but it is only a few years since the primeval forest shrouded it from profanation. Rooted on the raised earth are venerable chronological witnesses of its great age. On the stump of a maple we counted 240 rings, and on that of an elm, which measured four feet in diameter, were 266. The average height of the bank was three feet, and allowing for the subsidence of the soil, it was probably at one time four feet high. A small stream runs along this elliptical enclosure, which for about half its course has cut for itself before leaving the fort a bed about seven feet below the general level. To the south, where this stream trickles through an opening, there is a rude and desolate gap, and indications of what was once a gateway. The walls terminating at this entrance are squarely shouldered and show a deftness and skill of no mean order on the part of the builders.

These embankments are familiarly known as the "Southwold Earthworks," and are probably the best ruins of an Indian palisaded village to be found in Western Canada. The plan of the fort is purely aboriginal, and the labor involved and patience required in its construction must with their primitive tools have been very great.

A plaster model of the fort is now in the Archæological Museum of Ontario, in Toronto. In the ash-heaps and kitchen-middens in its immediate neighborhood there was not found anything that would give the slightest hint of European presence. Flint spear and arrow heads, stone casse-tetes (or skull crackers), fragments of pottery, clippings of flint, rubbing stones, pipes of steatite, and clay and mealing stones, have from time to time been dug up, but no article bearing a trace of copper or iron was found.

More than 250 years have passed away since the fort was constructed, and the hardy settlers of the region still look with wonder and curiosity upon the relic of a vanished people, whose origin is to them as much a mystery as the law of gravitation. Indeed, the little that the students of ethnology and archæology know of this peninsular tribe is gathered from the writings of the early missionaries, and collected from the embankments, mounds, ossuaries, separate graves and village sites. From the tools and weapons of bone, and fragments of horn and stone, we are left to draw our own conclusions, and reduced to the necessity of surmising and guessing. The prehistoric Neutrals are in the age of the world but of yesterday, yet it is easier to present the lover of technological lore with illustrations of the arts and industries of

Egypt and Assyria, than to illustrate from actual specimens of household utensils, working tools and ceremonial implements, the social and domestic state of this North-American tribe. If Sanson's map be accurate, within these earthwalls was the neutral village of Alexis, visited by the heroic Brebeuf and the saintly Chaumonot in the winter of 1640-41.

But let us reconstruct the village, and people it as it was when the devoted priests entered the gateway already mentioned. When the chief men of the 80 or 90 families composing a Neutral village selected this site to be their abiding place for 12 or 15 years, they examined with characteristic sagacity its savage surroundings. Its seclusion in the gloomy forests, the fertility of the land, the gurgling brook winding through and around the giant elms; the abundance and variety of berries, and the succulent beech-nuts that fell in showers every autumn, promised them years of indolent repose. They are satisfied with their selection and begin at once their new village. The ditch around the town is dug with primitive wooden spades, the earth carried or thrown up on the inside, trees are felled by burning and chopping with stone axes, and split in to palisades or pickets. These are now planted on the embankment in triple rows, that are lashed together with pliable twigs and strips of elm bark. Sheets of bark are fastened on the inside to the height of six or seven feet, and a timber gallery or running platform constructed, from which heavy stones may be cast or boiling water poured upon the heads of the attacking Iroquois or formidable Mascoutin. Notwithstanding the enormous labor expended upon its construction, this fortified embankment scarcely deserves the name of a fort, but it is at least as strong and well built as those of the enemy. Within the enclosure cluster the lodges of the tribe, formed of thick sheets of bark fastened to upright poles and cross-beams, covered with bark and skins. Many of the lodges house from eight to ten families. The fires are on the ground on a line drawn through the centre, with openings in the roof, which serve for chimneys and windows. Here grizzly warriors, shriveled squaws, young boys aspiring to become braves, and girls ripening into maturity, noisy children, and dogs that never bark, mingle indiscriminately.

There is no modesty to be shocked, no decency to be insulted, no refinement of feeling to be wounded; for modesty, decency and refinement of feelings were dead ages before the tribe began its western wanderings. In these ancient wilds clearings were made, branches hacked off from the wind-felled trees, piled around the standing timber and set on fire, or the trees girdled, through whose leafless branches the sun ripens the Indian corn, beans, tobacco and sunflowers, planted in the spring by the squaws, and whose seeds were probably obtained in the remote past from Southern tribes. The people who inhabit this village are Attiwandarons, or members of the great Neutral nation, whose tribal grounds stretched from the Genesee River to the Detroit. But before entering upon an epitomized history of this populous and formidable nation, one of whose fortified towns we have just resurrected, it will be expedient rapidly to outline the territorial and tribal divisions east of the Mississippi, when, in 1613, Champlain entered the St.



Lawrence and began the ascent of the Ottawa. All the nations whose tribal lands drained into the valley of the St. Lawrence River were branches of two great families; the roving Algonkin, the Bedouins of the mighty wilderness, who lived by fishing and hunting; and the Huron-Iroquois, hunters and tillers of the soil, whose warriors were the boldest and fiercest of North America. The Algonkins were divided and sub-divided into families and tribes. The Gaspians, Micmacs and the Papinachois or Laughers roamed the forest on both sides of the Great River, as far as Tadousac and Cacouna. Along the banks of the gloomy Saguenay, and into the height of land forming the watershed towards Lake Nimiska, the Mistassini, the Montagnais, the Tarcapines and Whitefish hunted in that desolation of wilderness and fished in its solitary lakes and streams. Ascending the Ottawa River to the Allumette Islands, tribes of lesser note paid tribute to the One Eyed nation, called by the French, "Du Borgne," from the fact that for three generations their war chiefs had but one eye. They held the Ottawa and exacted tribute from other tribes passing up or down the river. On the borders of Lake Nipissing dwelt the Nipissings or Sorcerers, while to the north and northwest were the hunting grounds of the Abittibis and Temiscamingues, after whom Lake Temiscamingue is named.

North of Lake Huron, running from the mouth of the French River and circling round the coast to Sault Ste. Marie, roved five or six hordes of Algonkins. The writings of Brother Gabriel Sagard, the map of Champlain, 1632, that of Ducreux, 1660, the Jesuit Relations, and the memoirs of Nicholas Perrot certify to the hunting and fishing grounds of these Algonkin Bedouins. The Bruce peninsula and the great Manitoulin, "The Island of Ghosts" were the home of the Ottawas, or Large Ears, called by the French, Cheveux-Reléves (Raised Hair) from the peculiar manner in which they wore their hair. Farther west were the Amicoues or Beavers, the Santeurs or Ojibwas, including the Mississaugas and Saugeens. The roving hordes that stretched from the head waters of Lake Superior to the Hudson Bay, the Wild Oats, Puants and Pottawatomes, the Mascoutin, or Nation of Fire, the Miamis, the Illinois, were all branches of one Algonkin tree. The great Huron-Iroquois family included the Tionnontates or Petuns, the Hurons or the Wyandots, Andastes of the Susquehanna, the Tuscaroras of North Carolina, the Five Iroquois nations, the Eries, and the Attwiandarons or Neutrals. The tribes of this family were scattered over an irregular area of inland territory, stretching from Western Canada to North Carolina. The northern members roved the forests about the Great Lakes, while the southern tribes lived in the fertile valleys watered by the rivers flowing from the Alleghany Mountains.

A problem of ethnology, which will perhaps never be solved, confronts us in the study of the aboriginal people of this section of our country. What were the causes that led to the migration and settlement of the tribes in Western New York and Southwestern Ontario? At what time did the Iroquois separate from the Hurons, and the Attiwandaron or Neutrals claim independent sovereignty? When did the exodus of the Neutrals occur, and what was the route followed by this adventurous clan?

Mr. David Boyle, the Canadian archaeologist, in his "Notes on Primitive Man," suggests that the Neutrals were among the first to leave the main body. "Regarding their movement," he continues, "there is not even a tradition, but their situation beyond the most westerly of the Iroquois, and the fact that they had no share in the Huron-Iroquois feuds, point to an earlier and wholly independent migration. It is known also that their language varied but slightly from that of the Hurons, which there is reason to regard as the parent tongue, and the inference is that their separation must have taken place from the Wyandot side of the mountain down by the sea long before the great disruption compelled the older clans to seek a refuge on the Georgian Bay."

Dr. Hale, in his "Book of Iroquois Rites," expresses the opinion that, centuries before the discovery of Canada, the ancestors of the Huron-Iroquois family dwelt near the mouth of the St. Lawrence. As their numbers increased dissensions arose. The hive swarmed and band after band moved off to the west and south. Following the south shore of Lake Ontario, after ascending the St. Lawrence, the main bodies of the migrants afterwards known as the Hurons or Wyandots, reached the Niagara peninsula. Remaining here for a period, they eventually rounded the western end of the lake and in the course of time took permanent possession of the country lying to the south of the Georgian Bay. After a while they were joined by the Tionnontates, who followed the Ottawa route. This, however, is but tradition, and in it there is nothing to account for the migration and settlement of the Neutrals along the north shore of Lake Erie, and eastward till they reached the country of the Iroquois. The first authentic mention of this powerful nation, we find in Champlain's writings, where he tells us that in 1616, when he visited the Georgian Bay region, they were then in friendly alliance with the Ottawas and Andastes, and were waging war on the Nation of Fire, whose tribal lands extended through Michigan, as far east as Detroit. When Champlain was on a visit to the Ottawas, he expressed a wish to see the Neutrals, but it was intimated to him that his life would be in danger, and he had better not undertake the journey. In 1626, Father Daillon, a member of the Franciscan Order, was evangelizing the tribes of the Huron Peninsula, when he received a letter from Father LeCaron, the Superior, instructing him to visit the great Neutral tribe or Attiwandarons, and to preach to them the saving truths of Christianity. Joseph de la Roche Daillon was a man of extraordinary force of character, "as distinguished," wrote Champlain, "for his noble birth and talents, as he was remarkable for his humility and piety, who abandoned the honor and glory of the world for the humiliation and poverty of a religious life."

Of the aristocratic house of the Du Ludes, society tendered him a courteous welcome, the army and the professions were opened to him, wealth, with its corresponding advantages, too, were his, when he startled his friends, shocked society and grieved his family by declaring his intention of becoming a member of the Order of St. Francis, a religious association of barefooted beggars. The ranks of the secular clergy offered him the probabilities of a



mitre, and the hope of a Cardinal's hat. His family's wealth and position in the State, his father's influence at court, his own talents and the prestige of of an aristocratic name, all bespoke for him promotion in the Church.

His friends in vain pleaded with him to associate himself with the secular priesthood, and when they learned that he was not only inflexible in his resolution to join the Franciscans, but had asked to be sent into the wilderness of Canada, they thought him beside himself. He left France in the full flush of his ripening manhood, and for the love of perishing souls, entered upon the thorny path that in all probability would lead to a martyr's grave.

On the 19th June, 1625, he reached Quebec, and in the following spring accompanied by Fathers Brebeuf and De la Noue, he left Quebec with the flotilla, whose canoes were headed for the Huron hunting grounds in northern forests. When he received LeCaron's letter, he was at Carragouha, on the western coast of the Huron peninsula, where he opened the mission of St. Gabriel. In obedience to the request of his superior, accompanied by two French traders, Grenalle and LeVallee, he left Huronia, October 18, 1626, and on the noon of the sixth day entered a village of the Neutrals. "All were astonished," he writes, "to see me dressed as I was and to learn that I desired nothing of theirs, but only invited them by signs to lift their eyes to Heaven, make the sign of the cross and receive the faith of Jesus Christ." Meeting with a hospitable welcome he advised Grenalle and LeVallee to return to Huronia, and after escorting them some distance on their way, he retraced his steps to the Indian town.

Gilmary Shea, in an article which he wrote for the "Narrative and Critical History of America," is of the opinion that he crossed the Niagara River, and visited the villages on its eastern side. Daillon states in his valuable letter that a deputation of ten men of the eastern branch of the Neutrals, known as Ongiaharas, or Kaw-Khas, waited upon him bearing a request to visit their village, Onaroronon, a day's march or about thirty miles from the land of the Iroquois, and that he promised to do so when spring opened. Notwithstanding the deservedly great authority of Gilmary Shea, I am of the opinion that Daillon never crossed the Niagara River. Aside from this promise, which he was not in a position to fulfil, there is no hint in his letter to lead us to believe that he visited the eastern villages. The priest spoke to the Neutrals of the advantages of trading with the French, and suggested that he himself would accompany them if a guide could be furnished to the trading-post on the river of the Iroquois. Differing from the majority who have touched on this subject I am satisfied that the place of trade was on Lake St. Peter, fifty miles below Montreal. It was called Cape Victory or Cape Massacre, in memory of the hundred Iroquois, who in 1610 were killed by Champlain and his Algonkin allies. On the Island of St. Ignace, directly opposite the mouth of the Richelieu, was the "Place of Trade," referred to by Sagard in 1636. Champlain says that the Iroquois held possession of the St. Lawrence and closed it against other tribes, and it was for this reason that the Hurons always went by the Ottawa, when leaving on their trading excursions with the French. The Hurons hearing that Daillon was

likely to prevail upon the Neutrals to deal directly with the French, and fearing they would lose the profits that accrued to them, by exchanging French goods at high rates for the valuable furs of the Neutrals, became seriously alarmed. They hastily despatched runners into the Neutral country, whose extraordinary reports almost paralyzed the people with fear. The Neutrals with horror learned that the priest was a great sorcerer, that by his incantation the very air in Huronia was poisoned; and that the people withered away and rotted into their graves; and that if they allowed him to remain among them, their villages would fall to ruin and their children sicken and die.

The Neutrals took alarm, treated the priest with withering contempt refused to listen to him, and intimated that unless he left the country, they would be compelled for their own safety to kill him. The priest deemed it prudent to return to Tonchain, in Huronia, from which place on the 18th of July, 1627, he dates his most interesting letter. In his report of the mission, he speaks of the climate with appreciation, notes the incredible number of deer, moose, beaver, wild cats and squirrels that filled the forest; "the rivers," he adds, "furnish excellent fish and the earth gives more grain than is needed. They have squashes, beans and other vegetables in abundance and very good oil. Their real business is hunting and war. Their life, like that of the Hurons, is very impure, and their manners and customs quite the same."

The priest was probably the first white man who ever entered the Niagara Peninsula, for the traders and couriers-de-bois had not yet ascended the Ottawa River. Etienne Brulé, the dauntless woodsman and interpreter to Champlain, when he left Huronia with twelve Wyandots on an embassy to the allied Eries crossed Lake Ontario to the east of the Senecas, but there is no record to show that he ever entered the Neutral country. Fourteen years after Dailon's return, the Jesuit Fathers of the Georgian Bay region, who had established permanent missions among the Hurons, began to cast wistful glances on the neighboring nations, and to open missions among the Petuns or Tobacco Indians, the Ottawas and the Nipissings. Fathers Brebeuf and Chaumonot were selected for the mission to the Neutrals.

Jean de Brebeuf was the descendant of a noble French family, who abandoned the honors and pleasures of the world for the hardships and perils of missionary life. He arrived at Quebec in 1625, passed the autumn and winter with a roving band of Montagnais Indians, enduring for five months the hardships of their wandering life, and all the penalties of filth, vermin and smoke, abominations inseparable from a savage camp.

In July, 1626, he embarked with a band of swarthy companions, who were returning from Quebec to Georgian Bay, after bartering to advantage canoe loads of furs and peltries. Brebeuf was a man of splendid physique, of broad frame and commanding mien, and endowed with a giant's strength and a tireless endurance. Bravery was hereditary in his family, and it is said that he never knew what the sensation of fear was. He was a man of extraordinary piety, kindly sympathies and an asceticism of character that to the "natural man," mentioned by St. Paul, is a foolishness beyond his understanding. He wrote a treatise on the Huron language, which was published



in Champlain's edition of 1632, and republished in the "Transactions of the American Antiquarian Society," as a most precious contribution to learning.

His companion, Joseph Marie Chaumonot, or as he is styled in the archives of his order, Josephus Maria Calmonotius, was his very antithesis. He was born on March 9, 1611, and in the fall of 1639 reached the Huron country. He was timid even to fear, his nature was impressionable, and while in his studies he scored one success in literature, he failed as a theologian. "*Profectus in litteris et theol. parvus*" is written after his name in the archives of his order. He was credulous almost to superstition, shrank from his surroundings, as from the approach of a dangerous reptile; yet under the mysterious influence of Divine Grace, and by an indomitable and unsuspected force of will he conquered human infirmity, and became one of the most conspicuous figures and admirable characters of the early church in Canada. He had a prodigious memory and thoroughly mastered every dialectical and idiomatic alternation of the Huron language and its linguistic affinities. He drew up a grammar and dictionary which continued for years to be an authority, not only for the Huron language, but for all the kindred Iroquois tongues.

His grammar was published twenty five years ago in the "Collections of the Quebec Literary and Historical Society," and is one of the most important of the linguistic treasures which American ethnology owes to the early missionaries. On November 2, 1640, the two priests left the Huron village of St. Joseph to bear the message of the gospel anew to the great nation of the Attiwandaron. The task they had set themselves was one fraught with serious difficulties, for the path lay through a country reposing in the desolation of solitude, and its end might be a grave. Winding through the primeval forest, the trail crossed streams, through which they waded kneedeep. Wind-swept and uprooted trees lay everywhere around them, and when night with its eternal silence shrouded the forest they sought a few hours of rest under the shadow of some friendly pine.

After a journey of five days the travellers on the 7th of November entered the Neutral village Kandoucho. To this bourg they gave the name of All Saints, placed the whole country under the protection of the angels, and referred to it afterwards as the Mission of the Holy Angels. To their surprise they learned that an evil reputation had already preceded them, and no hospitable welcome awaited them. The Hurons, fearing their influence would divert the trade and custom of the Neutrals from themselves to the French, resolved that at all hazards this great misfortune must be averted.

Messengers bearing gifts of hatchets and wampum belts went from village to village proclaiming that they were commissioned by their cousins and kinsmen of Huronia to inform the Neutrals that if they allowed the pale-faced sorcerers to dwell among them famine and plague would desolate their villages, their women would be struck with sterility, and the nation itself fade from off the face of the earth.

Brebeuf, who was known by his Indian name of "Echon," was looked upon with horror, as a dangerous sorcerer, whose incantations were dreadful in their effects. A thousand nameless fears took possession of them, they

avoided the men of God as they would poisonous reptiles, and retired from their approach as from that of a ravenous beast. Their very footsteps were shunned, the paths upon which they walked were infected, and streams from which they drank were poisoned. No one dared to touch a single object belonging to them, and the gifts which they offered were rejected with horror. In fact the spectres of fear and consternation were everywhere, and in the presence of this universal terror, the chiefs summoned a council to determine the fate of the priests. Three times the fathers were doomed to death, and three times the uplifted tomahawk was lowered by the force of arguments advanced by some of the elders. The missionaries visited 18 towns, crossed the Niagara River near Black Rock Ferry, and went as far as Onguiara, a village on the eastern limits of the Neutral possessions. In the 40 towns of the nation, they estimated a population of 12,000, but claimed that three years before their visit, there were 25,000 souls in the country. This extraordinary reduction in their numbers was occasioned by repeated wars, but principally by a pestilence which had ravaged the country. Along the winding paths through the forest, that interlaced and crossed and crossed again, the Fathers went from town to town, suffering from cold and hunger, and bearing a charmed life. But the black-robed sorcerers with their instruments of necromancy, their crucifixes, crosses and rosary; their ink horns and strange hieroglyphics, the complete outfit of the black art, were held in horror and detestation.

Despairing of accomplishing any good for the tribe, or of overcoming their inveterate prejudices, the Fathers resolved to bid them goodbye, and retrace the path to the Huron villages. In the second week of February, 1641, they began their homeward journey. They crossed the Niagara River at Lewiston, and reaching its western banks, disappeared in the shrouding forest. On their return journey they were snowbound at a town which they christened St. William, when outward bound. Here Chaumonot traced his rough map of the Neutral country, and Brebeuf added to the Huron dictionary, many idiomatic words of the Neutral language.

On the 19th of March, 1641, the feast of St. Joseph, patron of the Huron missions, Brebeuf and Chaumonot, after an absence of almost five months, reached the village of St. Mary on the Wye. Among the 18 villages visited only one, that of Khioetoa, called by the Fathers St. Michael, extended to them a partially friendly greeting. Chaumonot, at the request of Father Lalemant, now wrote his report of their visit to the Neutrals, which is to be found in the Relations of the Jesuits, 1641. This remarkable and interesting letter practically furnishes all the information bearing on this mysterious tribe.

As the Neutrals were of the parent stock of the Huron-Iroquois, their government, criminal code, marriages and religious conceptions were alike. Their dances and feasts, methods of carrying on war, their treatment of prisoners, cultivation of the soil, the division of labor between men and women, their love for gambling and manner of trapping and hunting, were also similar to those of the Iroquois and Hurons, with which we are all so



familiar. The missionaries draw particular attention to their treatment of the dead which they kept in their lodges, till the odor of decaying flesh became insupportable.

They then removed them to elevated scaffolds, and after the flesh had been devoured by carrion birds or rotted away, they piously collected the bones and retained them in their houses, till the great communal feast of the dead, or tribal burial.

"Their reason," writes Father Chaumonot, "for preserving the bones in cabins, is to continually remind them of the dead, at least they so state." This tribe carried to an insane excess, the Indian idea, that madness was the result of some superhuman or mysterious power, acting on the individual, and that any interference with the freedom or license of a fool would be visited with the wrath of his guardian spirit or *oki*. Pretended maniacs were found in every village, who, anxious to acquire the mystic virtue attributed to madness, abandoned themselves to idiotic folly. "On one occasion," writes the Father, "three pretended maniacs, as naked as one's hand, entered the lodge where we were, and after performing a series of foolish antics, disappeared. On another occasion some of them rushed in, and seating themselves beside us, began to examine our bags, and after having taken away some of our property they retired, still conducting themselves as fools." In summer the men went stark naked, figures tattooed with burnt charcoal on their bodies from head to foot, serving for the conventional civilized garments. The genealogy of the British nobleman is shown in "Burke's Peerage," but the Neutral warrior improved on this, by tracing his descent in fixed pigments on his naked body.

It is hardly necessary in this paper to state why the Neutrals were so called by the French, but it will be interesting to inquire, how for ages they were able to hold aloof from the interminable wars that from remote times were waged between the Hurons and Iroquois? There is no other instance in aboriginal history where a tribe occupying middle or neutral lands was not sooner or later compelled to take sides with one or the other of the nations lying on its opposite frontiers, if these nations were engaged in never-ending strife. There is but one solution of this problem, and that is to be found in the immense quantities of flint along the east end of Lake Erie. Without flint arrow and spear heads the Iroquois could not cope with the Hurons, nor the Hurons with the Iroquois; and as the Neutrals controlled the chert beds, neither nation could afford to make the Neutrals its enemy. The Neutral tribe had easy access to an unlimited supply of material for spear arrow heads and scalping knives. Extensive beds of flakings and immense quantities of flint were found along the Erie shore, near Point Abino, where the chert-bearing rock is almost abundant. Even to-day, after the beds have been worked for centuries, many of the nodules picked up are large enough to furnish material for 20 or 30 spear heads or arrow tips. For miles along the beach heaps of flakes may be seen, and flint relics are found in all parts of Ontario and Central and Western New York, corresponding in appearance with the Lake Erie material.

The Iroquois were too shrewd and the Hurons too far seeing to make an enemy of a people who manufactured the material of war, and controlled the source of supply. To those who take a deep interest in all that concerns primitive life in America, the excellence of the workmanship manifested in the flint instruments found on the Niagara Peninsula and in the neighborhood of Chatham and Amherstburg, must convince them that the Neutral excelled all other tribes in splitting, polishing and fitting flakes of chert-bearing rock.

Independent of its general value as an ethnological factor on the study of the Indian progress to civilization, it is also a conclusive proof that among savage peoples, that which they possess, and is eagerly sought after by others, is cultivated or manufactured with considerable skill. Primitive methods of manipulating raw material, and of handling tools, must ever prove attractive to the student of ethnology, for in these methods we observe the dawn of ideas, which are actualized in their daily lives. The Neutrals when discovered by Father Daillon, in 1626, were like the Britons when conquered by Cæsar, many degrees advanced beyond a low degree of savagery. Chaumonot states, that the Neutrals were physically the finest body of men that he had anywhere seen, but that in cruelty to their prisoners, and in licentiousness, they surpassed any tribe known to the Jesuits. It would appear that as a rule there was a communal understanding among the Indians of North America, that among the prisoners who were taken and tortured to death, women were not to be subjected to the agony of fire. At times this compact was broken by the Iroquois and the Illinois, but the Neutrals were, it would seem the only tribe that habitually violated this understanding, for they subjected their female prisoners to the atrocious torture of fire and with a fiendish delight revelled in their cries of agony. I have already stated on the authority of Chaumonot, that the tribe was given over to licentiousness, and I may add that in point of cruelty and superstition, it was not surpassed by any native American people, of whom we have any record.

Had it been the nature of the Attiwandarons to live a reasonably clean life they might have become the most powerful branch of the great Huron-Iroquois family. Long immunity from attacks from without, the richness and fertility of their soil, and the abundance of vegetable and animal food, permitted them to devote their leisure to the enjoyment of every animal luxury their savage nature could indulge in; and they suffered the consequences that follow from riotous living the world over. Gibbon, in his "Decline and Fall of the Roman Empire," states that the descendents of the all-conquering Romans became wasted by dissipation, and that when the Scandinavian hordes poured from their northern forests into the plains of Italy the effeminate Romans had not the strength to oppose them.

The licentiousness of the Neutrals, their freedom from national and domestic cares destroyed their warlike courage, and to all but their inferiors in number they were regarded as women. They quailed before the face of the Five Nations, and stood in awe of the Hurons, who refused them the right of way to the Ottawa, but as a bloody pastime they carried on cowardly and ferocious wars against the weak western Algonkin tribes. Father Rag-

ueneau relates that in the summer of 1643 they threw 2,000 of their warriors into the prairie of the Nation of Fire, and invested one of their fortified towns, which they stormed after a 10 days' seige. The slaughter that followed was appalling. They burned 70 of the enemy at the stake, torturing them the meanwhile with a ferociousness satanic in its prolongation and ingenuity. They tore out the eyes and girdled the mouths of the old men and women over 60 years of age, and scorning their appeal for death, left them to drag out a woeful and pitiable existence. They carried off 800 captives, men, women and children, many of whom were distributed among the Neutral villages, and by a refinement of cruelty surpassing belief, were subjected to atrocious mutilations and frightful burnings, prolonged from sunset to sunrise.

There is a mysterious law of retribution, that in the accuracy of its application, is reduced to a mathematical certainty. The Neutrals, who had filled up the measure of their iniquity, had by their ruthless cruelty and unbridled licentiousness, invoked their doom. From the distant forests of the Senecas, there came a prophetic warning, and its message was, The Iroquois are beginning to open a grave for the great Neutral nation, and the war cry of the Senecas will be the requiem for their dead. After the Mohawks and Senecas, the war-eagles of the wilderness, had scattered and destroyed their enemies, the Hurons, they sought excuses to issue a declaration of war against the Attiwanderons. Father Lafiteau states on the authority of the Jesuit Garnier, that when the Iroquois had destroyed their enemies, and were in danger of losing, from want of practice, their warlike dexterity and skill, Shonnonkeritoin, an Onondaga, proposed to the war chief of the Neutrals, that their young men should meet in occasional combats in order to keep alive among them a warlike spirit. The Neutrals, after repeated refusals, at last with much hesitation reluctantly consented. In a skirmish that took place soon after the agreement, a nephew of the Iroquois chief was captured and burned at the stake. The Onondagas, to avenge his death, attacked the Neutrals, and the Mohawks and Senecas marched to the assistance of their countrymen. Father Bressani says that the friendly reception and hospitality extended to a fugitive band of Hurons, after the ruin and dispersion of that unhappy people, excited the wrath of the Iroquois, who for some time were patiently awaiting a pretext to declare war.

I have somewhere seen it stated that the emphatic refusal of the Neutrals to surrender a Huron girl, who escaped from the Senecas, was the cause of the war; but whatever may have been the reason, it is certain from the Relations of the Jesuits, that in 1650, the war between the Iroquois and the Neutrals began, and was carried on with a ruthlessness and savagery, from the very perusal of which we recoil with horror. In this year the Iroquois attacked a frontier village of the enemy within whose palisaded wall were 1,600 warriors. After a short siege, the attacking party carried the fortified town, and made it a slaughter-house. The ensuing spring they followed up their victory, stormed another town, and after butchering the old men and children, carried off a number of prisoners, among them all the young women, who were portioned out as wives among the Iroquois towns. The Neutral



warriors, in retaliation, captured a frontier village of the enemy, killed and scalped 200, and wreaked their vengeance on 50 captives, whom they burned at the stake.

When the Iroquois heard of the death of their braves, they met to the number of 1,500, crossed the Niagara River, and in rapid succession, entered village after village, tomahawked large numbers of the inhabitants, and returned to their own country, dragging with them troops of prisoners, reserved for adoption or for fire.

This campaign lead to the ruin of the Neutral nation. The inland and remote towns were struck with panic, people mad with the instinct of self-preservation fled from their forests and hunting grounds, preferring the horrors of retreat and exile to the rage and cruelty of their ruthless conquerors. The unfortunate fugitives were devoured with famine, and in scattered bands wandered through the forests, through marshes and along banks of distant streams, in search of anything that would stay the devouring pangs of hunger.

From the mouth of the French River to the junction of the Ottawa, and from the fringe of the Georgian Bay to the Genesee, the land was a vast graveyard, a forest of horror and desolation, over which there hovered the sceptre of death, and on which there brooded the silence of a starless night. In April, 1652, it was reported at Quebec that a remnant of this tribe had joined forces with the Andastes and made an attack upon the Senecas. The Mohawks had rushed to the help of their countrymen, but the issue of the war was unknown. In July, 1653, word was brought to the same city that several Algonkin tribes, with 800 Neutrals and the remnant of the Tobacco Nation, were assembled in council near Mackinac. They are mentioned for the last time as a separate people in the "Journal of the Jesuits," July, 1653. Henceforth the nation loses its tribal identity, and merging into the Hurons is known on the pages of history as the Wyandots. Father Fremin, in a letter embodied in the Jesuit Relations of 1670, states that on the 27th of September, 1669, he visited the village of Gandougaræ,\* peopled with the fragments of three nations conquered by the Iroquois. These were members of the Onontioagas, Neutral and Huron nations. The first two, he adds, scarcely ever saw a white man, and never had the gospel preached to them.

These were the sons of the slaughtered Neutrals, who were adopted by Senecas and incorporated into the tribe to fill the places of those they lost in their ruthless forays. This is the last time that the Neutrals are ever mentioned in the annals of New France.

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\*Gandougaræ was four miles southeast of Victor Station, in Ontario County, N. Y.



## INDIAN VILLAGE SITES IN THE COUNTIES OF OXFORD AND WATERLOO.

By W. J. WINTEMBERG.

During the season just ended I visited some of the village sites mentioned in last year's report, but found nothing worthy of note. Last summer my attention was directed to three other sites, but being otherwise occupied then and winter setting in earlier than I anticipated, I had to forego the pleasure of visiting these places this year, but intend doing so next spring.\*

The visits to the old sites, besides being made for the purpose of procuring specimens, were made to verify a theory which I have regarding the comparative ages of some of the villages.

That the Neutrals or Attiwandarons were not the true autochthones of this part of Ontario is evident. Belonging, as they did, to the Huron-Iroquois family of Indians, they must have at some time, perhaps not very long before the advent of the Europeans, left the main body and settled where they were subsequently found by the Jesuit missionaries. Whether their predecessors were an Algonkin people or were related to the builders of the mounds we will never know, but whatever they were, they certainly left behind them many palpable evidences of their existence.

It is my purpose in this paper to show that some of the Oxford village sites were occupied by these pre-Neutral people.

The Neutral villages, Nos. 1, 2, 3, 4 and 8, in Blenheim township, and those in Wilmot (with the exception of the two small isolated camps at Baden lake and on the river bank near New Hamburg), Waterloo and North Dumfries, are invariably located near some spring or small rivulet. The pre-Neutral villages, on the contrary, are without exception found near large streams or small lakes. No. 2 is on the shore of Burgess lake; while the others, Nos. 5 and 6 and those at Baxter's (lot 10, con. 10) and H. Davison's (lot 9, con. 11) are on the banks of, or near the River Nith. Hart's in East Oxford is near what was formerly a small lake.

In making this assertion I mean that the morass near Mr. Hart's place, which still shakes when you walk across it (owing to the water beneath), was at some remote period an open lake. Successive growths of sphagnum in course of time covered the face of the lake with a thick sheet of vegetable matter which became thicker and sank lower and lower beneath the weight of the accumulated mould of generations upon generations of dead plants until it was metamorphosed into the quaking bog or morass. This would have been the inevitable fate of Burgess lake and of many other small lakes that dot the country if the process of occlusion, or the invasion of vegetable

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\* Since this was written I received a letter from Mr. Rathbun stating that one of these sites, which is near the River Nith and not far from his place, yielded "Indian skeletons, animal bones, bone awls, pottery, chisels, arrow points, clam shells, pipes, etc." showing that this is a recent or Neutral site. A grave was also found here a few years ago.

matter had not been arrested by draining ; but in many of them the encroachment of the sphagnous growth may still be observed. For further information consult Prof. N. S. Shaler's paper on the fresh water morasses of the United States, in the 10th annual report of the U. S. Geological Survey, pp. 285-287.

In the fire-places of the Neutral sites large quantities of ashes are found, while in those of the pre-Neutral class there is not the slightest trace of ashes : the spots, however, owe their dark color to igneous action. Another peculiarity in connection with the pre-Neutral sites is the entire absence of relics from the fire-places, but which are invariably found in the unblackened soil surrounding them.

The difference between the pottery found on these Neutral and pre-Neutral sites is also marked. In the last report I noted some of the differences existing between pottery fragments found on two Blenheim sites, namely, Nos. 1 and 2, and it will be unnecessary for me to say anything further regarding the ceramic productions of these two villages. The pottery sherds found on the other recent or Neutral sites bear the same patterns as those found at No. 1. Village site No. 5, which I believe is of the same or, perhaps, even of an earlier age than No. 2, yields pottery fragments which show that the vessels were formed in some coarsely-woven textile mould. Some fragments show the impression of cords, which in one specimen I found are quite plain, even the imprint made by the thin fibres of the twisted cord being visible, but most of the impressions are effaced. Fragments of clay vessels apparently made in this manner were found by Messrs. George and Everett Brown on the bank of the River Nith (lot 20, con. 3, block A, Wilmot tp.). Village site No. 6 produced sherds of very coarse material, with exterior decorations resembling that on specimens from Burgess lake. A combination of circular indentures and incised lines is the characteristic pattern on the fragments from East Oxford. Now, if the character of the pottery found on these sites be taken as a criterion of age, it proves that all the villages were not occupied contemporaneously ; those which I believe to be pre-Neutral being inhabited, and possibly even deserted, centuries before the others.

None of the pre-Neutral sites have produced bone relics and clay or stone pipes. The conditions were not favorable for the preservation of the former, which accounts for their absence ; but how shall we account for the absence of the pipes ? I have always believed that the use of tobacco was universal in this part of North America, but this fact seems to prove the contrary. They could not have disappeared or disintegrated, for the pipes were usually better burnt and tempered than were the larger vessels of clay ; therefore we must come to the conclusion that these people did not have pipes and, consequently did not use tobacco ; which, however, cannot be said of the Neutrals or the other Iroquois tribes.

It has often been remarked that in the Jesuit relations there is no description or even mention made of those artifacts in stone which we vaguely

call bird amulets or ceremonial objects. Does not this silence on the part of the Jesuits prove conclusively that such objects were not in use among the Neutrals? And why is it that most of these amulets are found on land far removed from the village sites, or on villages which, judged by the character of the pottery found, shows them to have been more ancient than those which produce fragments of ceramic ware of better material and finish? Mr. Rathbun found quite a number of slate gorgets and other amulets on village site No. 2, and on the site in East Oxford Mr. Hart also found some fine specimens. Village site No. 1 and the other Neutral sites produced very few of these objects, and even these may have been found by their inhabitants on ground formerly occupied by the earlier and non-Attiwandaron race.

The ground axe is another implement which has never, so far as I am aware, been found on a Neutral site. Mr. Rathbun found four on the ancient village site on his farm.

The stone perforators from these ancient and recent sites also differ greatly. For instance, those from village site No. 1 are very small and rude, while those from Burgess lake and the camp at Baxter's are very nicely finished specimens indeed. The largest in my collection was found with seven or eight others on the latter place and is a very fine drill of the T-shaped type. Perhaps among the Neutrals, the bone awls, so numerous in their village sites, supplied their place.

#### SHELLS FOUND ON INDIAN VILLAGE SITES.

For the purpose of having the shells mentioned in last year's report correctly named I sent a representative collection of local land and fresh-water species to Dr. J. F. Whiteaves, of the Geological Survey of Canada, who very courteously undertook to determine them for me, and to whom I am indebted for most of the specific names given below.

Only three species of the Unionidæ family are found in the village sites in Oxford and Waterloo. The *unio gibbosus*, Barnes, of which two varieties are found—one with the purple and the other with the white nacre—is the most abundant. These, as stated in the report, were no doubt used as pottery slicks, and the flesh may have been used for food. I found valves on village sites Nos. 1 and 3, with the sides ground level. What the ultimate purpose of these shells was we can only surmise. We might assume that this was done to obtain flat disks for wampum, were it not known that no wampum of this kind was ever found in this part of the country. I found a pottery slick on village site No. 1, which seems to be a fragment of the shell of *Margaritana costata*, Rafinesque. On the site near Baden, in Wilmot Township, was found a decorticated valve of *unio ventricosus* Barnes, with two holes, about three-sixteenths of an inch in diameter, drilled through its side.

It is surprising that the aborigines, having any quantity of shells near at hand, should not have used them more extensively. The *unio luteolus*, Lamarck, of which none have yet been found in the ash-beds, would have been more serviceable than the smaller and more fragile *u. gibbosus*, but the Neutrals for some inexplicable reason seem to have preferred the latter.



The Helicidæ family is represented by only one species, *patula alternata*, Say. Its mottled shell is often met with in ash-beds. I found several that were pierced through the umbilicus. This appears to have been accomplished by breaking a hole through the shell at the apex, but it might also have been done recently, for the shells are very fragile.

Some small fresh-water univalves, *goniobasis livescens*, Menke, are also found, but none are pierced for stringing.

The marine shell, which I called "a species of *olivella*" in the report, is of the genus *marginella*, and the species *conoidalis*. The other shell, referred to as a marine species, is a fresh-water shell belonging to the genus *melania* and the family *melaniadæ*. Dawson, in his book entitled *Fossil Men and Their Modern Representatives*, says: "The wampum of the Iroquois was made of fresh-water univalves, probably the *melania*."

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## ROUGH NOTES ON NATIVE TRIBES OF SOUTH AFRICA.

By FREDERICK HAMILTON, M.A.,

*Correspondent of the Globe.*

In offering these notes upon certain aspects of native life which came under my notice during my stay in South Africa, I must request my readers to bear in mind their entirely accidental and casual character. Mr. Boyle wrote to me after I had landed in South Africa suggesting that I get for him any information, or any objects of interest (not mere curiosities) from an ethnological point of view, and it fell out that very soon after receiving his letter my travels brought me near numerous native kraals. His remarks had quickened my interest in a people whom I found amiable, amusing and interesting, and I purchased from them what household objects I could carry, and from time to time noted down such details as I observed of their domestic habits. The entirely fragmentary nature of my observations are apparent. Inclination must incessantly yield to necessity when travelling under circumstances such as those under which I laboured, and my only claim is that it requires some courage to place before readers notes so random and so trivial as are those which follow.

I may add a word about a very doubtful authority whom I quote frequently. A paragon of servants, Moses Africa was of dubious value as a source of information upon ethnological subjects. He was a Cape boy, one of that mixed race which I believe has now no aboriginal tongue and speaks the languages of the white man, English and Dutch. Moses knew how to get on with the natives and regarded my interest in their domestic arrangements with a bland toleration, which his zeal in my service caused occasionally to deepen into positive interest. But I do not believe that he had any real or accurate knowledge of tribal customs or peculiarities. He made certain assertions which I am disposed to doubt; for instance, he never would admit that any article was a charm, and always assured me that all articles worn

were ornaments and nothing more. I had few or no opportunities of checking his assertions, and so have mentioned him when he is the source of my information.

*18th February, 1900.*—Near the outbuildings of the farmhouse by Paardeberg Drift I noticed a native tanning apparatus. It consists of three sticks lashed together in a triangle, with the skin of an ox attached in such a way as to form a deep pouch, with the triangular opening for mouth. This is erected on sticks, the oxhide bag is filled with a decoction of certain herbs, and in it the skins are steeped. The Boers appear to have adopted this native method, for I repeatedly noticed these tanning appliances near farmhouses. I have appended an odd extract suggested by these cortides.

*3rd May, 1900.*—Visited a moderate sized kraal near Thaba Mountain, the scene of one part of the battle of Hout Nek. The natives are Barolongs, of the old Moroka Kingdom, which was absorbed by the late Orange Free State about 15 years ago. There we saw mealies (i.e maize) pounded by two women with sticks about two feet six inches long and with rounded ends. For a mortar they were using the hub of an old wheel from a Cape cart. The women sat facing each other, the mortar between them, and wielded the pestles with one hand. Occasionally one would push the mealies back as they rose above the edge in response to the beating of the pestles in the centre. The operation reminded me strikingly of the method of pounding maize in vogue among our North American Indians, as described and illustrated by means of a photograph by Mr. David Boyle in the Archæological Report for 1899. The degree of skill needed to keep up the time so as to avoid blows upon the knuckles particularly struck me.

At this kraal I observed a diminutive seat of much the same design as a steamer chair. Thongs of leather supplied the body of the chair. These tiny stools were quite common.

The hens' nests in the kraal attracted my notice. These were tiny structures about a foot high, made of flat stones set on edge for the walls and also used for the roofs, mud being used to cement them together. Each compartment was large enough to shelter one hen, and they ran in an irregular line, half a dozen in all.

Subsequently saw the hens' nests of this identical pattern in Boer farms. The type is very natural in a country where wood is very scarce.

The kraal was composed of a number of rounded huts and two or three oblong houses, small, one storeyed and of stone, with thatched roofs. It was very curious to see the native predilection for rounded corners, subdued (I suppose through white influence) in the case of the main structure of these houses, appear again in the rounded mud wall or native fence of rough sticks or corn stalks which commonly marked off the court-yard of each house. The natives appear to lay great stress upon having a little yard of this nature in front of each hut, although no particular privacy is assured. I may add that Boer farmhouses not unfrequently possess courtyards of the same rounded shape. The farmhouse on the south side of Paardeberg Drift, which was used as a

hospital, exhibited this peculiarity. Further, nearly every native kraal in this part of the country had two or three of these oblong stone houses.

The huts were rounded. The roof is not a true arch ; it was rather of the shape, in a measure, of the back of a tortoise—first concave, then convex. The shape was beautifully true in every hut I remember noticing. The roof is set upon a very low wall little over a foot or eighteen inches high, I should say, and the doorway is very small, the door itself being of wood. Entrance must be made upon hands and knees, or, at all events, in a very stooping position. I was curious as to the manner of swinging the doors, but did not get an opportunity of examining one closely. Over the door is a prolongation of the roof. These huts were noticeably neat and clean, whereas the square-cornered houses with their thatched roofs presented a tumble-down aspect.

At this village I saw a woman rubbing native grown tobacco on a flat stone with a smooth and worn egg-shaped stone of a size to fit the palm of the hand.

At this kraal I bought the conical straw hat, (specimen No. —). These hats are kept on the head by means of strings, as in this specimen. I was struck with the curious fact that the native weavers do not provide holes for these strings. The strings must of necessity be forced through, injuring the texture of the work. And yet the hats cannot stay on without the strings, and the natives, so far as I observed, do not sew the strings on, as our milliners do.

*4th May.*—At a farmhouse a short distance south of Welkom Drift on the Vet River I observed a large rounded earthen pot, apparently of rude make, with a strip of rawhide, hair adhering, around the lip on the outside. Time did not allow for an examination. The natives here were Basuto.

*9th May.*—Bought at a Basuto kraal near Winburg a small girl's dress (specimen No. 22,125).

The bracelets which are extremely common in all of South Africa which I have visited, (viz. specimens Nos. 22,017-8) are of two main sorts ;—(1) heavy, made of copper wire twined around (I suppose) telegraph wire ; (2) light and far more artistic and elaborate, made of thin copper or brass (occasionally gold, I am informed) wire twined around a core of horsehair, and in consequence very flexible. The work often is excellent. It is done entirely by natives and I was subsequently informed that one tribe, the Shangaans (if the spelling be correct), dwelling in Portuguese East Africa, have the monopoly of the manufacture. Moses has assured me that no tribal variations occur and although patterns differ I never detected any preference according to tribe, such as exists in the case of beads. I have seen them of copper, of brass, of copper and brass wires alternating, and of copper with heavier rings of copper at intervals in the work. A Cape boy whom I employed as a driver for a couple of days told me that he had one which showed three colours of wire.

I subsequently was told that the Shangaan workman makes these bracelets by means of a flat stone and a horn. He makes the ring of horsehair of the required size and then, taking the wire, "crimps" it with the end of the horn upon the stone. He works rapidly, the wire coils and he draws it tight



around the core. A good workman can make one in a few minutes and they certainly are cheap. My standard price for them was sixpence and the natives seemed exceedingly willing to sell them at that price.

In this kraal I thought I saw a charm on a small boy's tiny apron (his sole garment). Moses, however, assured me that this was simply an ornament

*26th May.*—Bought to-day at a kraal near Wonderpan, about twenty miles south of Kroonstadt, the "Kaffir Handkerchief" (specimen No. ) from an old Basuto woman. This implement (whose use I dimly recollect having seen alluded to by some African traveller, I believe Livingstone) is a small arrowheaded pewter implement, about        inches long, which is used for picking the nose. Moses informed me that this is used by the old people alone. The natives regarded my desire to own this as a huge joke.

Attached to this implement was the circular brass blanket buckle (specimen No. 22169). This is native made and was these cond such implement which I had seen ; in both instances they were used by old people. No distinction of sex is made, in the use either of this implement or "handkerchief." The mechanical idea involved in the working of this brooch is worthy of attention.

Corporal Cameron (to whom I refer later) was inclined to regard the "handkerchief" as a charm, or at all events as supposed to possess some magic powers. Its small size, its shape, like that of a miniature spear, and particularly the swelling in the middle of the "handle" were his reasons for thinking this. Against this must be set the fact that the people from whom I got it made no mention of its possessing any such use and appeared to regard it simply as an article of domestic convenience. The old woman who was the owner was reluctant to give it up, but found three shillings enough to induce her to part with it.

The pale blue beads attached to the "handkerchief" are peculiarly Basuto. Since Moses told me that this shade is appropriated by this tribe I have more than once identified native articles as Basuto, occasionally rather startling owners of "curios" by this simple bit of knowledge. The Basutos appear to have an aversion for red beads. The beads themselves I regarded as hailing from Birmingham, and the testimony of Moses confirmed me in this view.

I had noticed that native kraals seemed invariably (so far as my observations extend) situated some distance from the water. On this day I questioned Moses upon the subject and he assured me that this was intentional. The reasons, so far as I could extract them from him, are :

(a) Fear of malaria (suggested by myself, agreed to by Moses ; obviously an unsatisfactory means of acquiring information.

(b) To preserve the children from the danger of falling in.

(c) To preserve the water from being fouled by the children.

The water, it must be remembered, is usually got from dams, i. e., artificial ponds, and is therefore stagnant. It may be crediting the natives with unusual hygienic knowledge to suggest that they take precautions to avoid making the water-supply worse than it is, but I cannot help recollecting in

this connection the cleanliness of the Basuto and Barolong huts and kraals, so far as I observed them.

At this kraal I noticed from a distance a woman rolling something, possibly maize, more probably tobacco, upon a flat stone, which appeared worn smooth and hollowed out, and with a stone roller.

A frequent article in a kraal is a very rude gallows frame of two rough branches of trees set upright with a cross piece lashed eight or ten feet from the ground. I have been told that this is used for suspending slaughtered animals for skinning and cutting up. I often observed bunches of ears of of maize suspended from the cross-bars.

The kraal usually has attached to it a small quantity of cultivated land, in which maize, Kaffir corn, and similar grains, together with tobacco, constitute the staples. The husbandry of course is rude and the "garden," to use the rather odd South African term for these fields, is usually a forlorn-looking affair. The information I got from Moses led me to regard the natives in the late Orange Free State as in a condition of serfdom. I was informed that each big farm has upon it a kraal with a little population of Kaffirs, who rent from the farmer a bit of ground for their cultivation and grazing rights over a further portion. From them the farmer draws his labor supply. The natives may not leave the farm without a pass, and natives may not come upon a farm without the permission of the owner. Each kraal has its headman, who is responsible for the rent and who is the medium of communication between Boer and native.

May 29, 1900. At a small kraal at the 619th mile of the Orange Free State Railway, near Leeuwspruit, north of the Rhenoster River, I got a brass bangle, rigid, and of European manufacture. The woman who sold it to me asked me to put it on and grinned delightedly when I did so. I attributed this to coquetry, but Moses told me it was probably her pleasure at the condescension. He explained that the Boers often refuse to touch anything used by the natives. Later in the day I gave this to an old Boer who asked for a bangle (seeing my little collection) to cure rheumatism.

May 31, 1900. At a largish Basuto village close by Vereeniging, O.F.S., I bought largely of bangles, of a small wire type. Also an excellent bowl (since stolen) and two Kaffir beer strainers. These things were made of a small wiry reed which grows by streams. All were in use at the moment of buying. The bowl was of extremely solid and heavy construction and Moses stated that when it was wet it would hold water. The two strainers (specimens 22,112-3 in the Museum) are of differing patterns and it is important to remember that I bought them in the same village, from the same people, so far as I can recollect.

A woman with her hair "done up" in straight tufts, with bits of grass for curl-papers, acted as intermediary, as she knew a little English and had the requisite size, lungs and chest. When the buying languished she coolly demanded her "per cel," i.e. percentage—commission. I was amused, but Moses assured me that in Johannesburg this habit is universal. I presume that this has been introduced by the Asiatics, who are very numerous there.

These people, living on the outskirts of a village (devoted to the mining industry) were very noisy and forward, with manners far worse than those of the rural natives.

In this connection I may add that I found the manners of the Kaffirs in their kraals distinctly good. While the transport natives were a cheeky lot, much spoiled by their contact with the soldiery, their cleanliness struck me. At any river where the army halted they could be seen in numbers not only bathing, but soaping themselves for a good wash. Their personal habits, on the whole, seem to be modest.

May 31. At a small place called Smaldeel, 8 miles north of the Vaal, where the plain of the Vaal ends and the Rand begins, I visited a farm tenanted by a number of Basutos of the Maoa (?) clan. They have two perpendicular marks on the cheek as a clan mark. The clan mark which I most frequently saw were three straight lines radiating from the corner of the mouth.

This was a very rich farm and the buildings were extensive and scrupulously clean. The houses were of the usual oblong, thatched type, with extensive court yards, floored with hardened red clay, and with walls some six feet high apparently of the same hardened red clay. These courts were piled high with forage (manna, etc.), mealies (i.e. maize), Kaffir corn, etc. The hard floors were extremely clean. The cleanest farmhouse I have seen here. Everything betokened rude wealth. The outhouses were numerous and crammed with produce. Oattle were fairly numerous. Pigs, chickens, dogs, etc., abounded, and despite the troubles of the land a good pony was in one stable—which the owner rather reluctantly sold to me for £3. Part of the farmer's property was a big farm waggon. We conjectured that this farm was rented from some Boer.

June 1. At the Klip River Hotel (also known as Olifant's Vley and Eikenhof) I was given an assegai, made by the Red Kaffirs, a tribe whose habitat is stated to me as near King Williamstown and Grahamstown, in Cape Colony. The most noticeable characteristic of this weapon is the spoon shape of the blade. I am informed that this spoon shape is universal, each tribe having its own variation. The purpose, evidently, is to set up a twisting motion, so as to increase the range.

This is a stabbing assegai. The proper throwing assegai has a very slight shaft about six feet long. The native, in preparing to throw the assegai, gives a peculiar wrist twitching motion which, it is said, no white man can acquire. This sets the whole shaft vibrating which, with the rotary motion set up by the spoon shape on the blade, gives it range. The transport Kaffirs on several occasions threw this assegai about thirty yards. They told me that the natives in the kraals practice throwing the assegai daily.

It may be added that the natives in the Dutch republics were forbidden to possess assegais.

Further, I was told, that the natives are abandoning the use of assegais and making greater use of knob-kerries and battle-axes in the fights which they have with each other.



June 23. The natives in the compound at Elandsfontein are (a railway junction ten miles east of Johannesburg) of the C'unquaaun (pronounced Chunkun, so far as my ear could make it out) tribe—practically Zulus. They were Zulus until about twenty-five years ago, when they branched off and settled in Portuguese East Africa. From them I got a knob-kerry, the wiring on which is undoubtedly Zulu work, and of good quality ; also the eating dish, 22,204, small blue and black necklace, etc.

Captain S. Maynard Rogers (D Co., R.O.R.) gave me the harp, which he procured at the compound belonging to the Brakpan Colliery, six or eight miles east of Boksburg. I do not know the name of the tribe to which this belongs.

June 24. The pipe (22,131) was made by the M'Kosa (Cape Colony) Kaffirs. I bought it at Elandsfontein from a Kaffir who had just been smoking it.

The "necklace," or rather, leg-bangle (22,128) of blue and black beads is of C'unquaaun make. I bought it from a native in the Elandsfontein compound. Moses assured me it was worn simply as an ornament. Corporal Cameron of Lord Loch's Horse, who was retained for a while as interpreter to the Intelligence Officer at Springs (Captain Ogilvy, Adjutant, R.C.R.) gave me a rather interesting reading of its significance. According to him it answered to an engagement ring among white people. He said that probably the beads were bought by the young man and worked up by the young woman. Within each of the little square "cushions," he said, would be found a pinch of sand or dust, intended as a charm to protect the wearer. From the varieties of beads worn and the arrangement he said he could identify the tribe (C'unquaaun), the lady's family (which was highly placed), her social status (which was excellent), etc. He even went so far as to deduce from the tiny pink beads on the loose-flying horse-hairs just how far away was the wedding day—about six months from the date of the making of the ornament.

Corporal Cameron assured me that fashions rule quite strongly in the native world. I had observed the fondness of the Basutos for pale blue beads, and the natives seem to have tribal preferences ; but apart from this fashions seem to come and go. Corporal Cameron, who had been a peregrinating trader among the natives, told me an anecdote to illustrate this. It appeared that on one occasion he reached with his waggon-load of wares a certain Zulu tribe. He had supplied himself with pink beads, and found on arrival that pink beads were out of fashion and a variety of white bead was all the rage. The pink beads were unsaleable and he could not supply the demand for white beads, with which he was very scantily supplied. He was fairly in despair when the feminine portion of the family of a chief induna (or head man) came to inspect his wares. He made shift to give them the white beads which they asked for, as they were of great social consequence, and then with a fine flourish of compliments presented them with a quantity of the despised and rejected pink beads, about a pound's weight. It being a present the ladies accepted the pound of beads ; and having them, they worked them

up into some sort of ornament. Soon some species of social function took place at which these ladies appeared in this bead-work. They were the local social leaders, their appearance set all the other ladies on the *qui vive* to follow the fashion—and Cameron sold all his pink beads at a profit.

Cameron added some details to my personal observations upon the making of snuff. When the native tobacco is rubbed to a powder, he informed me, the native women are fond of adding a little gin, making a paste, and allowing the gin to evaporate. The strength of the resultant snuff may be imagined. He added that when gin is not to be had a more easily obtained liquid is sometimes used.

Cameron gave me specimen No. 22,127, a necklace made of alternate pieces of sea-shell and wood, the latter probably the Mpani or Mopani, a species of mahogany, from which most knob-kerries are made. The comb was attached by a bit of leather thong and was in active use when the specimen was got by Cameron from its native owner. It comes from Portuguese East Africa—(further information I could not get). Evidently, however, the maker lives near the sea-shore.

A small necklace which I obtained at Elandsfontein, which was subsequently stolen, was small and plain, but in some respects similar to the blue and black ornament already mentioned. It was composed of three small square "cushions" extremely similar to those of the bigger ornament, and composed of much the same sort of beads; it had no loose horse hair or flying beads. It was strung upon a strand of horse hair and two of the "cushions" were separated from the third by a peculiar knot, very much like that in specimen No. 22,126, the bits of ivory carved to represent claws. Cameron stated that this was probably a necklace given by an elderly woman to a young man, presumably her son, upon the occasion of his leaving home. The one cushion represented the wanderer, the two or three the family, the knot the dividing distance.

I am unable to say whether the ivory necklace mentioned in the foregoing paragraph has any such significance or not. Neither do I know to what tribe its original owner belonged.

The "doppy," (22,116), is a well-known and very peculiar article of attire, affected by the Zulus.

I was told that sometimes these articles are made of grass and are flexible.\*

The snuff-box (22,124) is Zulu, or O'unquaaun. It is made from the hardened rind of the Mahobohobo, a species of fruit. The eating dish (No. 22,204), was being used in the compound ten minutes before I bought it.

It is worth noting that the "boys" in the compounds are forbidden to bring weapons in with them. The assegais, battle-axes, etc., which we pur-

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\* Lieut. Geo. E. Laidlaw informs us that doppies may be purchased as articles of merchandise, in country stores, and that the doppy is worn mainly on account of the prevalence of insects.—D.B.

chased at Elandsfontein, Springs, etc., were, I am convinced, quite new; the knob-kerries and shields may have been taken in with them.

At the colliery at Springs I visited the compound. Four tribes were represented, the Machopis, from the east coast, the M'Nyambaans, from the east coast, the O'unquaauns and the Shangaans. Among the objects which I noticed was the apparatus for a native game. Three rows of holes are dug a couple of inches deep and from four to six inches square; about fifteen holes are in each row. Two natives will sit opposite to each other at this set of holes, like chess players, and move bits of stone from one hole to another. The compound manager asserted that no white man had ever mastered the principles of this game, and it appears that the natives will play at it for an indefinite period.

The following miscellaneous notes on the Zulus may prove interesting with respect to a people so recently brought into some prominence in connection with the presence of our "boys" in Africa:

Lord Lubbock says they can carve fair representations of animals and plants, and are fond of doing so, but they have great difficulty in understanding drawings, and perspective is quite beyond them. They are backward in matters of art, but are not altogether deficient in the idea. "Their idols cannot be called indeed works of art, but they often not only represent men, but give some of the African characteristics with grotesque fidelity."

"Among the Bachapin Kaffirs, those who have distinguished themselves in battle are allowed the privilege of marking the thigh with a long scar, which is rendered indelible and of a bluish color by rubbing ashes into the fresh wound."

Lichtenstein says he could not discover that the Koosa Kaffirs had any word for eight; that few of them could reckon beyond ten, and many did not know the names of any numerals, yet if a single animal was missing out of a

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[NOTE.—In "Fifty Years in South Africa," a vivaciously written book by Mr. G. Nicholson, occurs a curious biographical note of which I am reminded by my reference to the native method of tanning. Mr. Nicholson went to South Africa in 1844 and held a distinguished place among the many great sportsmen whom that land has known. On page 168, in speaking of Mr. Krüger, Mr. Nicholson says:—

In his younger days Paul was a "mighty hunter before the Lord," and flourished exceedingly on the profits made by the extensive tanning work he was skilled in. Game of all kinds abounded near his large estate in the Rustenburg district, and any quantity of hides was easily obtainable, as were also bark and other necessary articles. On this estate several hundred Kaffirs, under a headman named Kamian, were located and educated so far as to know that they were to perform all the varied duties of Gibeonites to the utmost endurable limits. These people were not ruled with rods of iron, and I never heard that whips of scorpions were employed to discipline them, but other instruments made of rhinoceros or hippopotamus hide are very effective persuaders when wielded by muscular Boers, and the muscle and the whips were always to hand when requisite. Gibeonites and black ones at that, generally had to put up with a good allowance of "Sambok" in those days, especially at the hands of the élite of the puritanical pietists, whose principles and practices were then in the ascendant. Kamian and his people at last got tired of this sort of thing; suddenly fled over the Marico, in a body, locating themselves very comfortably in a suitable place, where the tribe still lives in peace. Soon after this Kaffir exodus Paul began to take an active part in the curious politics of the country . . ."]



herd of several hundred they noticed it at once. To them, "talitsupa," or six, literally means "take the thumb;" that is, having used the fingers of one hand for five, take the thumb of the next. "The numbers," he proceeds, "are commonly expressed among the Beetsjans by fingers held up, so that the word is rarely spoken; many are even unacquainted with these numerals and never employ anything but the sign. . . . I could by no means arrive at any denomination for the numbers five and ten. Beyond ten even the most learned could not reckon, nor could I make out by what signs they ever designated these higher numbers."

Many tribes believe that everything has made itself, and Canon Callaway, in *The Basutos*, declares that the Zulus are destitute of any notion of creation. Casalis, another traveller, came to the same conclusion. He says: "Those whom we questioned on the subject have assured us that it never entered into their heads that the earth and sky might be the work of an Invisible Being."

Canon Callaway states that a Zulu told him the people did not try to find out reasons for things, and the Rev. Mr. Moffat declares that they were wholly destitute of "theological ideas."

In "Faiths of the World," by Dr. Gardner, we read "From all that can be ascertained . . . it seems they have no idea of a Supreme Intelligent Ruler of the universe." Another writer tells us that some of these people thought white men made the world, and when Moffat tried to explain to a chief the nature of God, the chief said, "Would that I catch it! I would transfix it with my spear."

Dreams and shadows give them some idea of invisible beings, and "they have a curious idea that a dead body casts no shadow."

They blame the spirits of recently deceased and discontented ancestors for causing diseases, but this seems to be about the only power attributed to the defunct. Sometimes the dead, or *amatongo*, are supposed to reappear as snakes, in which case a bullock may be killed and part of it put away for the use of the dead.

Lord Lubbock quotes Mr. Casalis as saying, after a residence of twenty-three years in South Africa, "that morality among these people depends so entirely upon social order that all political disorganization is immediately followed by a state of degeneracy, which the re-establishment of order alone can rectify," and Lubbock adds: "Thus, then, although their language contains words signifying most of the virtues, as well as the vices, it would appear from the above that their moral quality was not clearly recognized; it must be confessed however, that the evidence is not very conclusive, as Mr. Casalis, even in the same chapter, expresses an opinion on the point scarcely consistent with that quoted above."

The general belief respecting the character of the Zulus and their congeners corresponds more or less to that of Mr. Hamilton as given in his notes preceding.

Physically, the Zulus are among the best of the human race, and in appearance they are, as a rule, pleasing.

## BIBLIOGRAPHY OF THE ARCHÆOLOGY OF ONTARIO.

*Third Collection.*

BY A. F. HUNTER, M.A.

The following list of references to literature upon the aborigines of Ontario continues the work of two previous instalments—the first in the Report for 1896, the second in that for 1897. As we stated in connection with the former instalments, these lists are not exhaustive, but are intended to direct the student of archæology where he will find literature on the particular branch of the subject he is pursuing.

Scattered throughout the pages of books on Canada, there are to be found large numbers of instructive passages bearing on special features of Indian life and customs. In fact, only a small portion of the literature of the Indians is to be found in books and articles specifically devoted to that subject. A guide to where some of these may be found will be useful, and this Third Collection consists partly of such references.

Besides these, it includes some interesting features of the relations of the Indians to their white successors, such as:—copper mining at Lake Superior, the evolution of “Trespass” roads from Indian trails, and the education of the Indians. What is known as “New Ontario” receives a fair share of attention. It also contains a considerable number of newspaper references. Many paragraphs lie buried in the files of local newspapers, and though often valuable, are difficult to find without some reference list.

**Abbott, C. C.**

## Primitive Industry.

At p. 173, he describes and figures (fig. 155) a whole clay pot from near Wiarton, Bruce Co., Ont., found under a cliff, 100 feet high, at Colpoys' Bay.

**Beauchamp, Rev. Wm M.**

Aboriginal chipped stone implements of New York. State Museum Publications, Vol. iv, Bulletin No. 16. Albany, 1897.

Refers to places (p. 13) in Welland Co., across the Niagara River from Black Rock in Buffalo, where blocks of hornstone had been detached by the aborigines.

Polished stone articles used by the New York aborigin-

**Beauchamp, Rev Wm M**—*Con.*

es. Bulletin of the N. Y. State Museum. Vol. 4, No. 18 (Nov., 1897.)

Has references to some Ontario relics.

The Antiquarian, (Columbus, O.) 1897. 1303, 185, 249.

Remarks on certain relics from Ontario.

**Bell, Robert, B.A.Sc, M.D., LL.D**

Annual Report, Canadian Geological Survey, vol. 5, (Part I.), 1890-1. Report F, Appendix iv.

P. 91 Meanings of 46 Indian geographical names in the country around Sudbury, Ont.

**Bigsby, John J., M.D.**

The Shoe and Canoe, or Pictures of Travel in the Canadas.

Dr. Bigsby made a tour of the Lake of the Woods in 1823 as secretary to the Boundary Commission. His memoirs were not written until 1850.

Vol. II, p. 273, fur traders' expedients for preventing a rival from entering a rich fur country—the extermination of every animal.

**Blue, Archibald.**

Fifth Report of the Bureau of Mines, 1895. Toronto, 1896.

Section III., p. 110. Alex. Henry's description of Caribou Island (1771), and tradition of enormous snakes there; p. 114, description of a skeleton found by Dr. Coleman (see p. 74) at Lac des Mille Lacs; pp. 115, 134, Chief Peter (a photo of whom appears in the Sixth Report) of Poplar Point Reserve, and native customs; p. 138, Legend and origin of the name of Windigoostigwan Lake, and cannibalism there (see also Keating, Wolseley, Henry); p. 162, Fort St. Pierre, named in honor of La Verandrye, and the Couteichin Indian reserve; p. 165, copper spear-head found on the Rainy River.

Section IV, (a paper by Archibald Blue read before the Hamilton Association January 16, 1896,) pp 196-201, the Human History of New Ontario, with references to the aborigines. P. 209, earliest attempt at copper mining by white men, on the Canadian shore of Lake Superior, in 1770. (1771?)

Notes on Skulls. Proc. Can. Inst. Vol. II. (1901), p. 95.

Describes skulls found within the earthworks near Clearville, Kent county.

**Borron, E. B.**

Report of the Royal Commission on the Mineral Resources of Ontario. (Toronto, 1890.)

In the evidence of Mr. Borron (p. 92) he mentions that the only Indian copper diggings of remote times, known to him on the north shore of Lake Superior, are at Cape Mamainse

**Borron, E. B. —Con.**

and upon Isle Royale. Again, at p. 98 refers to the Indian digging at Point Mamainse.

**Boyle, David**

Archæological Report for 1897. Appendix to the Report of the Minister of Education, Ontario. 87 pp., 52 illustrations. Toronto, 1898.

Presentation, p. 1; additions to the museum, 3-15; methods of working, 15; drill rest, 16; clay pipes, 17; stone pipes, 21; stone discs, 22; bone specimens, 23; shell work, 24; copper, 25; textile work, 25; medicine mask, 30; brass tomahawk, 31; the Jesuit (?) stone, 32; stone tool work, 33; recent primitive pottery, 34; Christian Island, 35-42; Brantford township, 42-3; Malahide township, 43-4; Orillia township, 44-5; old maps, 46-9; Balsam Lake and vicinity (with three ground plans of villages), by Geo. E. Laidlaw, 50-65; Bibliography of the Archæology of Ontario, Second Collection, by A. F. Hunter, 67-87.

The Primitive Tribes of Canada. Toronto *Evening News*. Sept. 24, 1898.

A two-column article on their tools and weapons, with special reference to those of Ontario.

Archæological Report for 1898. Appendix to the Report of the Minister of Education, Ontario; pages viii, 211; 27 figures in the text and 19 plates. Toronto, 1898.

Presentation, p. 3; accessions to the museum, 5-43; notes on some specimens, ——— pottery, 43-44; clay pipes, 45; stone pipes, 46-49; gorgets, or pendants, etc., 49-50; stone adze, 50; bird amulet, 50-51; cutting tools, 51-52; bone harpoon, 52; copper tools, 53; Indian flute, 54.

The Pagan Iroquois, 54; Pagan conditions, 56; old time Paganism, 58; Recent Indian Religions, 62; Skane-o-dy-o and Iroquois Paganism, 75; Mid-winter Festival, 82; Burning of the White Dog, 91, Scattering of Ashes, 106; Opening Speech, Mid-winter Festival, 115; Cayuga Spring Sun Dance, 117; Seneca



**Boyle, David—Con**

Spring Sun Dance, 121; Green Corn Dance, 124; Peach Stone Game, 126; Feast of the Skeleton, 128; Opening Festival Address, 130; Children's New Year Treat, 135; the Word "Niyoh" (God), 136; Pagan Hell, 137; Spraying of Heads, 139; Dream Interpretation, 142; Iroquois Music (with notes by Alex. T. Cringan), 143; Society of the False Faces, 157; Some Myths, 160; Mixed Blood, 167; personal names, 168; place names, 171; Iroquois gentes, 173; chiefship, 175; dress, 179; dwelling-houses, 180; fellowship, 180; marriage and separation, 183; Death Customs, 184; A Chief's Death, 185; Council Meetings, 186; Maize as Food, 187; Disease Among the Iroquois, by Dr. R. H. Dee and Dr. L. Secord, 189; Archæological Notes, Victoria county, by G. E. Laidlaw, 196-202. Appendix (A), Delawares, 203; (B), List of Indian Dances, 205.

**Archæological Report for 1899.**

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Presentation, p. 1; additions to the museum, 2-17; notes on some specimens ——— clay pipes, 17; stone pipes, 18-20; bone articles, 20; phalangeal bones, 21-23; rattlesnake shell gorget, 23-26; Huron crania, 26; Iroquois Medicine-Man's Mask, 27; Mask Myth, 28; Macassa Bay specimen, 29; Pelee Island and Its Mounds 30-34; Big Corn Feast (Lower Cayuga), 34-35; Naming a Child, 35; the Peach Stone Game, 36; the Wake Game, 38; the Invitation Stick, 39; Turtle clan names, 40; (North) Victoria County, by G. E. Laidlaw, 41-50; Sites of Huron Villages in the Township of Tay, by A. F. Hunter, 51-82; Indian Village Sites in the Counties of Oxford and Waterloo, by W. J. Wintemberg, 83-92; The Wyandots, by Wm. E. Connelley, 92-123; The War of the Iroquois, by Benjamin Sulte (translated by Mrs. M. E. Rose Holden), 124-151; Notes on Some Mexican Relics, by Mrs. Wm. Stuart, 152-163; Origin of the Indians, by Rev. L. C. Kearney, 164-165; Iroquois Dance Songs, by Alex. T. Cringan,

**Boyle, David—Con.**

168-189: A Study of the Word "Toronto," by Gen. John S. Clark, 190-198; Obituary Notice (Daniel G. Brinton), 199.

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**Canadian Journal.**

Vol. I. (First Series). Toronto, Sept., 1852, p. 25.

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The Settlement and Original Survey of Niagara Township. Trans. Can. Inst. Fourth series, Vol. I. pp. 96-101.

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**Chadwick, E. M.**

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**Coleman, Dr A P**

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- P. 80, photogravures of "Indian conjuring booths on Yellow Girl Bay" and "Indian grave on Hay Island," Lake of the Woods; p. 87, description of aboriginal pictographs on Manitou Lake, Rainy Lake District.

**Connelley, Wm E.**

The Wyandots, pages 92-123 in the Archæological Report for 1899 (Toronto, 1900).

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**Coyne Jas. H., B A**

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**Cringan, Alex T.**

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**Culin, Stewart**

Chess and Playing-cards. Report of the U. S. National Museum for 1896, pages 665-942, with 50 plates. Washington, 1898.

- P. 705, the plum-stone game among the Nipissings called *Pakesanak* (J. A. Cuoq, *Lexique de la Langue Algonquine*, Montreal, 1886); p. 706, Rev. Peter Jones on the plum stone game (History of the Ojibwa Indians, London, 1861, p. 135); p. 709, limestone disks, possibly used in game, from Nottawasaga, Ont., (fig. 32) with crosses on their sides, in the Ontario Archæological Museum—sketches from David Boyle, curator; p. 721, the game of the dish among the Hurons, noticed by Charlevoix, Brebeuf (p. 722), Lalemant (p. 722), Perrot (p. 723), Sagard (p. 724); p. 724, the plum stone game among the Wyandots (Col. Jas. Smith); p. 879, disks of stone and pottery found in ash beds, by Geo. E. Laidlaw, east and northeast of Lake Simcoe; p. 896, the game of straw, described by Perrot.

**Dawson, Sir Wm.**

Canadian Naturalist and Geologist. March, 1857, pp. 3-9.

In a paper on the geology of Point Mainasse, Lake Superior, he notices and describes the ancient Indian copper diggings there. This is reprinted in the Third Report of the Ontario Bureau of Mines, 1893, p. 80.

**Dee R. H., M.D.**

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**Dundas Star.**

Oct. 13, 1898.

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**Edgar, Mrs. Matilda.**

Ten years of Upper Canada in Peace and War, 1805-1815, being the Ridout Letters, with Annotations. Toronto, 1890.

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**Farmer, Miss E. Yates**

The Six Nation Indians. Toronto *Globe*, March 5, 1898.

With 10 illustrations.

**Fessenden, Rev. E J., B.A.**

Niagara on the Canadian Shore. Transactions of the Wentworth Historical Society, vol. 2, (Hamilton, 1899), pp. 38-48.

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**FitzGibbon, Miss Mary Agnes**

King William's War, and what it had to do with Canada. Transactions of the Wentworth Historical Society, vol. 2. (Hamilton, 1899), pp. 104-112.

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**Galt Reporter.**

Nov. (?) 1859.

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This article was reprinted in the *Spirit of the Age* (Barrie) of Nov. 16, 1859.

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**Harvey, Arthur**

Proceedings of the Canadian Institute, Third Series, vol. vii, (Toronto, 1890.)

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**Henry, Alexander, jr**

The manuscript journals of Alex. Henry and of David Thompson. New York, 1897, 3 vols. Edited by Elliott Coues.

Vol. I, at p. 46, mentions the tribe called Snakes, who formerly inhabited the Lake of the Woods.

**Hind, Henry Youle, M.A.**

Reports of progress on the North-west Exploring Expedition. Toronto, 1859.

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**Hodgins, Dr. J George.**

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Vol. I, (Toronto, 1894), pp. 35-40, Indian Schools, Bay of Quinte and Grand River.

Vol. II (Toronto, 1894) pp. 122-124, Indian School, River Credit; pp. 348-351, Education of the Indians in Upper Canada; p. 349, Notice of Capt. T. G. Anderson, Superintendent of Indian affairs, and his work; p. 350, Cession of the tract lying along the northern shore of Lake Ontario, from Kingston to Lake Erie, by the Mississaguas at a Council Meeting held by Sir John Johnson, in 1787, at the Carrying Place, at the head of the Bay of Quinte; Credit treaty, (1806).

Vol. IV (Toronto, 1897) pp. 118-129 Education of the Indians in Upper Canada, 1835-1838.

Vol. V. (Toronto, 1897) pp. 288-302, Condition and Education of the Indians of Upper Canada.

**Hunter, A. F, M A.**

Bibliography of the Archæology of Ontario. Second collection. Pp. 67-87, in Archæological Report for 1897 (Toronto, 1898.)

Contains 280 new titles being in continuation of the list given in the report for 1896.

**Hunter, A F, M A — Con.**

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Vol. 12 (1898) Khiondaësahan (p. 272),

Vol. 13 (1898) Teanaustaye (p. 269), Tondakhra (p. 270), Khinonascarant (p. 271), Anonatea (p. 271).

Vol. 14 (1898) Arendaonatia (p. 285), Ottawas (p. 286).

Vol. 16 (1898) Weanohronons (p. 259).

Vol. 17 (1898) Taenhatentaron pp. 241-2).

Vol. 18 (1898) Ouauoechkairini (p. 258), Kinounchepirini (p. 258), Timiscimi (p. 259), Oumisagai (p. 259), Baouichtigouin (p. 259), Aondironon (p. 260), Ongmarahionon (p. 260), Oneronon (p. 260).

Vol. 19, p. 269, Ste. Marie on the Wye (with sketch map); 32 villages. p. 271, St. Louis, Ste. Anne, St. Denis, St. Jean, St. Francis Xavier, St. Charles.

Vol. 20, p. 305, St. Jean Baptiste, St. Joachim, Ste. Elizabeth; p. 307, St. Peter and St. Paul; p. 308, St. Jean, St. Mathias, St. Simon and St. Jude.

Vol. 21, p. 316, Kandoucho; p. 317, Tsohahissen's village, Teotongniaton (St. William).

Vol. 23. Four mission villages, Nadouessis.

Notes of sites of Huron Villages in the Township of Tiny (Simcoe County) and adjacent parts. An Appendix to the Report of the Minister of Education. Toronto, 1899. 42 pp. With map and 17 illustrations.

**Hunter, A F., M.A.—*Con.***

Prepared with a view to the identification of those villages visited and described by Champlain and the early missionaries. Remains of forty-nine villages are described and twenty-four bonepits.

Notes on sites of Huron Villages in the Township of Tay (Simcoe County). Appendix to the Report of the Minister of Education. Toronto, 1900. 36 pp. With 4 diagrams and 3 cuts.

This was printed separately and as pages 51-82 of the Archæological Report for 1899. The sites of 46 villages are described.

**James, C. C., M. A.**

The development of Agriculture in Ontario. Appendix to the Report of the Ontario Bureau of Industries, 1896. Toronto, 1898.

At p. 30, notes that the first settlers travelled overland by the Indian trails and that the earliest roads followed these trails, "being straightened and improved in after years." Note (13) on this passage reprints comments on the same subject. (See A. W. Campbell, C. E.)

(See also under *Napanee Beaver*.

**Kearney, Rev. L C**

Origin of the Indians, pages 164-165 in the Archæological Report for 1899. (Toronto, 1900).

Assigns to them a Hebrew origin.

**Keating, Wm H.**

Narrative of an Expedition to the source of the St. Peter's River in 1823.

Vol. II., p. 128, cannibalism among the Oschekkamega band of Indians, near Cannibal or Wendigo lake.

**Kelly, Dr. M. J**

In "Documentary History of Education, Upper Canada." Vol. I., Toronto, 1894. pp. 331. (By Dr. J. G. Hodgins.)

At p. 39, gives a sketch of the New England Company, or School Society and the opening of schools among the Six Nation Indians of the Grand River in or before 1827.

**Ketchum, Wm.**

Memoir of Capt. Joseph Brant-Brantford, 1872.

P. 97, the war dance; p. 99, the "serpentine dance," reprinted from Campbell's Travels. This book was issued anonymously, but is known to have been written by Wm. Ketchum.

**Laidlaw, Geo. E.**

Remains in Ash Beds at Balsam Lake. The American Antiquarian, Vol. XIX., pp. 271-275. (September and October, 1897).

Fourth Paper in the Series—"Aboriginal Remains of Balsam Lake." It classifies ash-beds into two kinds—"carried" and "undisturbed"; gives the relative frequencies and positions of relics in each kind of ash-bed; with a page of cuts (ten) of pottery fragments from Balsam Lake. An additional plate of illustrations containing 19 figures and belonging to this article, appears in Vol. XX., No. 1.

Miniatures, or Diminutive Relics. American Antiquarian, January and February, 1898. Vol. 20, No. 1.

Describes and compares diminutive relics—axes, chisels, arrowheads, pots, pipes, rings and beads—from Ontario with those from other places. Has 1 plate, 22 wood cuts of relics, of which 13 are from Ontario. The figures of pipes, pots, ring and bead, celts, chisel, arrowheads, are given in their natural sizes.

Laidlaw, Geo E.—*Jon.*

Horn Relics in Ontario. American Antiquarian. March, April, 1898. Vol. 20, No. 2, p. 65.

With 3 pages (20) illustrations. The article surveys the subject, with 20 examples.

Balsam Lake and vicinity. pp. 51-65. Archæological Report for 1897. (Toronto, 1898).

This article describes village sites recently examined, with ground plans of three sites described in former reports.

Archæological Notes, Victoria County; pages 196-202 in Archæological Report for 1898. (Toronto, 1898).

This article describes relics obtained and sites and pits visited during the season of 1898.

Some copper implements from the midland district, Ontario; pp. 83-90, Am. Antiq. March and April, 1899. Vol. 21.

General remarks on copper implements followed by figures and descriptions of eight relics found (with one exception) in the Balsam Lake district; cuts of five other Ontario copper relics are shown, but not described; also a plate showing three groups (nineteen relics in all) of copper implements from the great lake region, viz., (1) Wisconsin, (2) Brockville, Ont., (3) Southern Ohio, for purposes of comparison, without descriptions.

American Archæologist Vol. 3, Part I. Jan. 1899. Columbus, O.

Letter giving figures and descriptions of two relics from Balsam Lake, Ont.—(1) stone pipe, (2) horn comb.

(North) Victoria County, pages 41-50 in the Archæological Report for 1899. (Toronto, 1900.

Laidlaw, Geo. E.—*Con.*

Describes new sites examined during 1899, and gives particulars of the specimens donated to the museum in the year.

Latham, R.G., M.D.

The Ethnology of the British Colonies and Dependencies. London, 1851.

Includes Ontario.

Lefroy, Capt J. H.

On the probable number of the native Indian population of British America. Canadian Journal (First Series), Vol. I. pp. 193-198.

An exhaustive paper on this subject read before the Canadian Institute, May 1, 1852.

Lindsay Post.

Sept. 30, 1898.

In Fleetwood correspondence a notice of the discovery of an Indian skeleton appears.

Lindsay Watchman.

Sept. 30, 1897.

Paragraph noticing the finding of a flint arrow head and a large number of lead bullets, imbedded in a log and struck by the saw in the Lakefield, Ont., mill. The ring marks showed them to have been there nearly 20 yrs.

Lizars, Robina and Kathleen M

In the days of the Canada Company. (Toronto, 1896).

P. 96, descriptions of three kinds of Chippewa canoes, formerly in use at Goderich—birch-bark, dug-out, and the elm canoe; p. 97, methods of making fancy work in vogue among Chippewa squaws; p. 97, ancient Chippewa burying-ground on the shore of Lake Huron, Colborne Township; p. 115, discovery of a feld-spar vase at Goderich; p. 400, Indian trail near Goderich, and burying ground near Owen Sound; p. 426, Indian grave on the site of Stratford; p. 435, an early Indian camping-ground at Stratford (about the year 1830).



**McAinsh, John M.**

The Aborigines. St. Marys  
*Argus*, June 23, 1898.

No. 2 in the series of articles "The Old Pioneer Days of Missouri," treats especially of the Munceys, who occupied that district when Europeans first settled there about 1820. Describes also relics found in the vicinity of Little Lake, East Missouri, Oxford Co.

**McGregor, Dr. J. A.**

Lake Medad and the Kwin  
hi-bi-hah collection of  
Indian relics.

A lecture to the Hamilton Association during the year ending Apr. 30, 1897.

**McKenzie, Sir Alexander.**

Voyages from Montreal to the frozen ocean, 1789. Original edition, 4to, London, 1801.

At p. liv., in his account of the route from Lake Superior to Rainy Lake, he explains the name of "Rock in Arrows" on Lac la Croche or Crooked Lake—"into one of the horizontal chasms of the rock a great number of arrows have been shot." The explanation then follows.

**Mason, Otis Tufton, A. M., Ph. D.**

Woman's Share in Primitive Culture. New York, 1894.

This work describes generally the occupations of aboriginal women, especially those of North America. No references to Ontario Indians, as such, appear; but the following concern the tribes in the province: p. 33, resemblance of Algonquin and Eskimo steatite pottery; p. 44, the basketry of Algonquin tribes; p. 99, most pottery north of Mexico is constructed by coiling; p. 106, the production of black pottery ware by 'secondary burning' or smudging to dye it a permanent black (a practice followed to some extent among the Hurons); pp. 144-5, the fireproof qualities of soapstone, used for tobacco pipes,

**Mason, Otis Tufton, A. M., Ph. D.—Con**

etc.; p. 237, women's buckskin skirts, among central North American tribes, of full length; p. 240, tracts of land used for communal cultivation among the Wyandottes; p. 252, the lighting of fires upon the graves of the dead, among Algonquins (quoting Yarrow

**Milton and Cheadle**

The North-west Passage by Land. By Viscount Milton, F.R.G.S., F.G.S., etc. and W. B. Cheadle, M.A., M.D., Cantab., F.R.G.S. Eighth edition, 1875.

P. 118, the construction of the Cree language which extends into Western Ontario; absence of the consonants d, f and l from the Cree alphabet; p. 122<sup>a</sup> some words identical in Cree and English.

**Montreal Daily Star.**

Feb. 26, 1898.

Article, "Street Tablets in Montreal," (p. 5) includes notice of the site of Hochelaga and relics found there.

**Moore, Clarence B.**

Certain Aboriginal Mounds of the coast of South Carolina. Philadelphia, 1898.

At p. 149 notices earthenware discs found in S. C. and as far north as Balsam Lake, Ont., where G. E. Laidlaw has met with great numbers in ash beds.

**Murray, Hugh, F.R.S.E.**

Historical and Descriptive Account of British America. Edinburgh, 1839.

Among other things it deals with "the manners and present state of the aboriginal tribes."

**Napanee Beaver.**

Oct. 26, 1900.

Enquiry as to the camping ground where Champlain spent the first five weeks of the winter of 1615-16. The opinions of T. W. Casey and

**Napanee Beaver.**—*Con*

Dr. Beeman favor Mud Lake or Varty Lake in Lennox and Addington county as the probable scene of the sojourn.

Nov. 16, 1900.

Enquiry by C. C. James, M.A., deputy Minister of Agriculture, Ontario, as to Champlain's camping ground in the country north of the Bay of Quinte.

**Orillia Packet.**

May 19, 1898.

Notice of a sword blade found in Medonte township, Simcoe Co.

**Ottawa Free Press.**

September 10, 1898.

Article describing the discovery of seventeen skeletons on an island in Lake Deschenes, near Aylmer on the Ottawa river.

**Peet, Rev Stephen D.**

Bone Age in Europe and America. No. 6, Vol. XIX., American Antiquarian (Nov. and Dec., 1897.)

Compares bone relics from Ontario ashbeds, as described by G. E. Laidlaw, with relics from bone caves in Europe. Refers to the Hochelagans (Dawson) and hunter tribes of Canada (Ontario), comparing them with the bone cave men of Europe.

**Peterborough Examiner.**

Oct. 29, 1898.

Notices of some of the curios in the Victoria Museum, Peterborough, including a number of Indian relics found in the district.

Jan. 25, 1899.

List of contributions to the Victoria Museum, Peterborough, including some Indian relics.

**Powell, Major, J W.**

Abstract, etc., Anthropol. Society, Washington, 1881, p. 84.

Proprietary rights of women among the Wyandottes.

**Rau, Charles.**

Prehistoric Fishing (in Europe and America). Smithsonian Contributions to Knowledge.

P. 268, *et seq.* give extracts from Champlain, Sagard, Le Jeune, etc., on the modes of fishing, nets, etc., used by Hurons and Algonquins; also describes the 'marriage to the nets.'

**St Marys Argus.**

Oct. 18, 1900.

Notice of a slate relic found on the 14th con., West Zorra (Oxford Co.) by Louis Ray.

**St. Marys Journal.**

Dec. (?), 1899.

Notice of a visit by L. D. Brown, of Granthurst, to a prehistoric Indian fortification on the farm of Mr. Jackson, 5th con., South(?) Dorchester. Description of the site. Reprinted in London (Daily) *Free Press*, Dec. 5, 1899. (Compare Archæol. Report, 1894 5, p. 38.)

**Scadding, Rev Henry, D.D.**

The Toronto Landing. A paper read before the Society of York Pioneers, Nov. 4, 1890. (Toronto, 1891). 8 pp.. Reprinted from *Canadiana* and the *Week*.

Discusses, at some length, the meaning of the Indian word 'Toronto'—'a place of meeting'—the word having been originally applied to the district between Lake Simcoe and Lake Huron (*i.e.*, the Georgian Bay portion) and also to Lake Simcoe itself (Charlevoix). The landing-place at the present city was designated 'Teiaiaagon,' a term also applied to the site of Port Hope.

**Schoolcraft, Henry R.**

Notes on the Iroquois (1846).

Has references to Ontario.

**Schoolcraft, Henry R—Con.**

History, Condition and Prospects of the Indians of the United States. 1851. vol. I, pp. 68, 102.

Contains references to bonepits in Beverly township, 12 miles from Dundas, found "about the year 1837."

**Secord, L, M D.**

Disease among the Iroquois, pages 190-194 in the Archæological Report for 1898, (Toronto, 1898.)

Dr. Secord is medical officer to the Six Nations Indians.

**Simcoe Reformer.**

Aug. 9, 1900.

An article describes an outing of the Norfolk Historical Society for the purpose of examining the spot on Black Creek near Port Dover, which it has been suggested may have been the winter quarters of Dollier de Casson and Galinee in 1669-70.

**Souter, T W. Edwin**

Ottawa Citizen, Feb. 22, 1899.

Brief abstract of paper on "The Archæology of Lake Deschenes" read before the Ottawa Field Naturalists' Club, Feb. 21.

The Ottawa Naturalist, March 1899. Vol. XII. No. 12, p 268.

Abstract (7 lines) of Mr. Sowter's paper on "The Archæology of Lake Deschenes."

Archæology of Lake Deschenes, (Ottawa River). The Ottawa Naturalist, January, 1900. Vol. VIII., No. 10, pp. 225-238.

With 3 plates, (37 figures) of relics. The essay has notices of the flints and other implements of the aborigines of the Lake, their burial places (both communal and isolated), their fictile and textile work. A trail to the Gatineau, from the Lake, is also noticed.

**Spencer J. W, A M., Ph D, F G S.**

The Duration of Niagara Falls and the History of the Great Lakes. 2nd edition. New York, 1895.

Pp. 34, 44, 74, Ancient lake beaches used as trails by the aborigines, p. 45 the "Iroquois Beach" named after the aborigines who used its gravel ridges as trails, pp. 64, 65, used by the Algonquins, of the ancient shore-line named after them, as trails.

**Sulte, Benjamin**

The War of the Iroquois, pages 124-151 in the Archæological Report for 1899. (Toronto, 1900.)

Translated from the French by Mrs. Mary E. Rose Holden.

**Tasker, L H., M.A.**

The U. E. L. Settlement at Long Point, Lake Erie. Vol. II. Ontario Historical Society Papers and Records. Toronto, 1900.

Notices (at p. 33) the wintering place of Galinee's party, (1669-70). The writer, on the information of J. H. Coyne, B. A., of St. Thomas, places this site on Black Creek, where it joins the River Lynn (near Port Dover). Has photogravure of the place.

**Thompson, David.**

Extract from his journal. Third report of the Ontario Bureau of Mines, 1893, p. 63.

Notice of the early Indian quarries of native copper at Point Mamainse, Lake Superior, the information about which Thompson received from Indians in 1798.

**Toronto Evening News**

Oct. 4, 1898.

Despatch dated 'Kingston, Oct. 4.' describes three skeletons and many relics found on lot 17, 1st con. of Pittsburg Township.



**Toronto Evening Telegram.**

Apr. 1, 1893.

Correspondence between Wm. Bell, teacher of the Mohawk school, Bay of Quinte, and the Rev. Dr. Stuart, 1796-1800, in regard to this school. Reproduced in *Documentary History of Education, Upper Canada*, vol. I. (Toronto, 1894), p. 37.

**Toronto Globe.**

June 18, 1898.

A despatch dated 'Deseronto, June 17,' gives an account of U. E. Loyalist excursion to the Mohawk reserve at Deseronto, with some account of these Indians.

**Toronto Mail and Empire.**

Nov. 20, 1897.

Notice of the discovery of a human face(?) turned to stone, on the Saugeen River, at Maple Hill, near Walkerton, Ont.

Sept. 12, 1898.

Despatch 'Ottawa, Sept. 11,' noticing the discovery of an Indian burial ground on an island in Lake Deschenes, Ottawa River. 17 skeletons were found (probably Algonquins), and a quantity of relics.

**Toronto Daily Star.**

Sept. 10, 1900.

'H. F. G.' notices the finding of the winter quarters of 1669-70 of Dollier de Casson and Galinee on Black Creek, near Port Dover. A letter from J. H. Coyne to C. C. James tells of this interesting find.

**Trail, Mrs Catharine Parr**

Pearls and Pebbles; or, Notes of an Old Naturalist, 241 pp. Toronto, 1894.

P. 62, the meaning of the Indian word Otonabee (River) 'flashing water running fast'; p. 67, Indian name of the Baltimore oriole, 'fire bird'; p. 78, scarlet tanager, 'war bird'; p. 79, grosbeak, 'cut throat'; p. 82, the Canada jay, 'Wis-ka-geen' or 'wis-ka-tjan,' (corrupted into 'whiskey-jack'; p. 129, 'wah-tap' (roots of the tamarac) and its preparation as thread for making birch-

**Trail, Mrs. C. Parr—Con**

bark canoes; pp. 179-186, under the chapter title, 'The Children of the Forest,' discusses the meanings of the Indian place names: Otonabee, Katchewanook, Ontario, Pemadash-da-kota (Rice Lake), Napanee; also some personal names and soubriquets; Indian morality, laws and religion; p. 196, Indian use of the Broom rape plant as a cure for cancer; pp. 214-215, Indian rice (*Zizania aquatica*) and method of harvesting it; pp. 219-223, under the chapter title, 'Indian grass,' discusses the aromatic native grass (*Hierochloa*) woven by the Indian women into baskets, mats, braids, etc.; pp. 232-234, under the chapter title, 'The Indian Moss-bag,' describes the construction and use of the moss-bag for infants.

**Warren, Hon W. W.**

The Ojibway totem-system. Minnesota Hist. Soc. Coll., V. 1885, chapt. ii., pp. 41-53.

An excellent account by the learned Anglojibway.

**Whittlesey, Charles**

The Ancient Miners of Lake Superior. *Canadian Journal* (first series), vol. i., pp. 106 and 132.

A general discussion of the subject, with more special reference to the antiquities on Ontonagon River (with 7 illustrations).

Ancient Mining on the Shores of Lake Superior. Smithsonian Contributions to Knowledge. 155, Washington, April, 1863.

With outline map of the ancient mine pits of Point Keweenaw, Mich., and 21 other illustrations (wood-cuts), including some from Ontario.

**Willmott, Arthur B., M A., B s c.**

Seventh Report of the Ontario Bureau of Mines, (2nd Part) (Toronto, 1898.)

P. 187, mentions old Indian pictures on a cliff at Dog Lake, from which the name Missanabi is derived.

**Wilson, Sir Daniel, LL.D**

Caliban: the missing link.  
London, 1873. 271 pp.

P. 102, difficulty experienced by a missionary among the Chippeways in getting the doctrines of the Christian belief interpreted into pagan notions; pp. 104-5, explanation, by an Indian chief on Lake Superior, of the difference between the white man's God and his own Manitou.

**Wintemberg, W. J**

A remarkable Indian pipe, in  
The Reliquary and Illustrated  
Archæologist, April, 1900.

This article describes the Thunder Bird pipe found near the village of Bright in Oxford county. (See also Archæological Report for 1898, p. 46.)

Indian Village Sites in the  
counties of Oxford and Waterloo, pages 83-92 in the  
Archæological Report for  
1899. (Toronto, 1900.)

Describes sites in the townships of  
Blenheim (7), North Dumfries (1),  
Waterloo (1), Wilmot (2), East Oxford (1).

**Wolseley, Lord Garnet.**

Narrative of the Red River  
Expedition of 1870.

First published anonymously in *Blackwood's Magazine* for December, 1870, and January and February, 1871, and subsequently with the author's name as No. II in the series of Travel, Adventure and Sport.

At p. 279, describes an old squaw near Wendigo Lake, addicted to cannibalism.

**Yarrow, H. C**

First Annual Report, Bureau  
of Ethnology, Washington,  
1881.

Has references (at p. 198) to Algonquins lighting fires upon the graves of their dead.

**Young, Rev. Egerton R.**

Stories from Indian Wigwams  
and Northern Campfires. n  
d. London, Eng.

Describes the manners and customs of the Crees and Saulteaux of Keewatin, adjacent to Northwestern Ontario, observed during a missionary residence at Norway House.

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